CHRISTIAN REGISTER.

VOL. XXIV. DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS. NO. 45.

"LIBERTY, HOLINESS, LOVE."

CHARLES W. UPHAM, EDITOR. BOSTON, SATURDAY, NOVEMBER 8, 1845. DAVID REED, PROPRIETOR.

CHRISTIAN REGISTER,
PUBLISHED WEEKLY
AT No. 11 WATER STREET,
(*Near Washington Street,*) by
DAVID REED.

☞ To whom all communications, as well as letters of business, should be addressed.

TERMS.—THREE DOLLARS, payable in six months, or TWO DOLLARS AND FIFTY CENTS, if paid in advance.

To individuals or companies who pay in advance for five copies, a sixth copy will be sent gratis.

No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

For the Register.

MAN'S MORAL FREEDOM.

We devote this paper to the consideration of human liberty. This has been a long mooted question. Many and great controversies have been waged on the subject. The disputed point, however, has not been so much, whether man is free, as what this freedom is? All, or nearly all, believe and say that man is a free agent. But the conditions of free agency have been differently stated and defined. On the one hand it has been affirmed that man is free though he act from compulsion and necessity. On the other hand it has been contended that free agency is exclusive of all compulsory influences and necessity. By one party it has been maintained that moral liberty consists wholly in volition; that whoever wills and chooses is a free agent; that free agency and choice are things identified. But by the other party it has been equally maintained that choice and volition made under the action of compulsory influences, made necessarily, are not free; that if a man's actions be determined by some power above himself and anterior to his own action, they are not free; that necessity and freedom are antagonistic and incompatible; that each of them is exclusive of the other.

The main inquiry, therefore, is for the character or nature of freedom. Under what conditions is a thing free? Answer; a thing is free to act in a particular line when it has power so to act and there is nothing to obstruct. Water is free to run down hills when there is no obstruction. Because it has power to flow downward and nothing interposes to prevent. But if water did not possess the innate power to flow downward, or if it were effectually obstructed, it would not be free. Again, take the case of a ship on the high seas. It is free to sail in any direction, provided there be a wind that will carry it in that direction and there be no impediment in the way. But if there be no wind, or contrary winds, or shoals, or undercurrents which the ship cannot resist, it is not free to sail in any direction but only in that, or in those, favored by the winds and by the circumstances of the sea. A thing is free to do only that which it can do. This idea runs through all kinds of freedom. The freedom of moral agents possesses some peculiarities. It implies ability to do two things which are opposite, the one to the other; ability to act or to refrain from acting; ability to do right or to do wrong. If there be any influence, out of himself, acting upon a man and determining him either to the right or to the wrong, then he is only free to do the one but not free to do the other. A man's freedom does not extend beyond his ability. If any controlling influence from abroad determine him to a particular choice, he is not free to do otherwise.

This is the distinction of freedom even in the popular sense of the word. Nothing is free which is impelled, constrained, forced, being acted upon by a power which is determinative, efficient, availing. But the freedom connected with moral agency is peculiar. None but beings possessed of reason, conscience and volition are susceptible of it. And yet the mere possession of these faculties does not insure free agency. He must also be exempt from the condition of necessity. It has, obviously, been a great mistake to say that volition and free agency are identical. No; they are not the same thing; to will, is one thing; to be free, is another thing. The man who gives his purse to the robber whose pistol is pointed at his heart, acts voluntarily, but he does not act freely. He is compelled; he acts under the condition of necessity. Volition is the medium through which a man exercises his freedom, but it is not freedom itself. And because there cannot be freedom without volition; because where there is freedom there is also and always volition; it does follow that where this volition is there is also and always freedom. President Edwards and all other predestinarian metaphysicians have confounded these two different things. On the assumption that an act of will is—per se—an act of freedom, they have put a plausible face upon the doctrine of universal necessity and eternal decrees. But the argument is thoroughly sophistical. It would prove that idiots and insane persons are as morally free and as justly accountable, as the intelligent, the sane and the enlightened. For the former act as voluntarily as the latter.

No one can be a moral agent unless he possess a moral sensibility; the inward, subjective power of loving rectitude and preferring it to iniquity. It is this connection with reason, understanding, which constitutes conscience, man's moral nature. A man without the endowment of conscience is not a moral being. He may possess understanding, volition and bodily strength, yet, if destitute of a susceptibility to moral distinction, he is not a moral agent. And—remaining so—he is incapable of being one. As incapable of it as a person without a musical ear is of being charmed with the tones and harmony of music.

A free moral agent must feel the force of opposite motives. A moral choice—a choice for which a man is accountable and incurs either merit or demerit—is always made between two contemplated objects of election; the one of which, it is right to choose; but the other, comparatively, or absolutely wrong. Both these objects are at his option. He can take the one, or he can take the other. If the circumstances under which he acts, or if the state of his own mind when he acts, be such that he can choose one of these objects but not the other, he is not free. He acts under compulsion or necessity. His freedom is abridged just so far as he acts from necessity.

The fact is, that freedom is a thing of degrees. A man sometimes has but little freedom. And sometimes he possesses a great measure of it. And it much depends upon himself whether his freedom shall be small or great. Some men, to a great extent, are voluntary slaves. They submit to be controlled by insignificant circumstances and by the petty dictation of others. That man is the most free who resolves that he never will do a thing in opposition to his own deliberate, conscientious conviction and abides constant and faithful to his resolution. But no man possesses real freedom—however much of it he may have in appearance—if he do not mark out and determine his own course. If others have previously marked out and determined his course for him, he is not free. He does not act from himself. But a man must act from resources within himself, in order to be free. His decisions must be 'self determinations.' He must be a self actuated agent. Common sense dictates this doctrine. And common consciousness sanctions it. Nor is there any impossibility in it. What God has given to a man is a man's own. And God has given to man the powers requisite to self agency. The human constitution implies all this.

We will conclude this article with the statement of a few simple propositions:—

1. Man would not have been a free moral agent if his acts, and course of action, had been determined by any influence out of himself, or by any impulse or passion within himself which he could not control.

2. A man is morally free only when his understanding is the guide and dictator of his conduct. One philosophy says that the action of the will constitutes freedom; another philosophy says that the action of the affections is the source of freedom because there is nothing below them on which they depend. Both these philosophies are manifestly erroneous. Instinctive, brute animals are voluntary agents, yet not morally free. So, likewise, are infants, idiots and insane persons. An obstinate man is a slave to his will. Sensitive persons are slaves to their impulses and passions, i. e., to their affections. But when a man uniformly makes his choice conformably to the dictation of his enlightened understanding, he is free. This description of freedom is real, true, invaluable. There is about it no deception; no slavery. That man is a true imperator who governs the empire of his own mind easily and constantly by the dictates of his reason. In this empire there is all due subordination. The affections prompt desire; desire submits to the will; and the will bows to the mandates of the understanding.

3. Freedom is a thing of degrees. Some men are more free than others. Every man is capable of being truly free. He can reduce his passions, his feelings, his desires, to the government of his reason. He has no passions so powerful as to be ungovernable. If he had, he could not be perfectly free. A man is free only so far as he can bow and bend all that is in him, and all that is about him, to what his own mind and conscience approve.

4. God, having endowed man with free agency, does not interfere with it. He leaves man to its undisturbed exercise. It is the condition of his accountability. It is, also, his opportunity, his privilege for improvement. Without freedom man could not make progress; nor could he be justly held by the law of reponsibility. The peril he encounters of misimprovemnt is the price he pays for his freedom. And it has long been a maxim in the world; 'every good thing has its price; the possessor thereof must pay it.'

S. F.

For the Register.

LETTERS TO A POLE ON RELIGION IN AMERICA, NO. VIII.

MY DEAR FRIEND,—I forgot to say, in my last letter, that the Presbyterians were introduced into this country by the Scotch, and absorbed the French Huguenots, who were settled in the South. Hence, in doctrine as well as discipline, you would expect them to be Calvinistic and Helvetian. And when the Calvinistic Congregationalists go West and South, they are apt to become Presbyterians; and when Presbyterians come to New England they become Congregationalists. Those half-Congregationalists form the principal part of the New School Presbyterians, who would, I think, become Congregationalists at once, but for the immense fund under the control of the Synod. Their government is not in theoretical harmony with democratic institutions, and they are Americans in spite of being Presbyterians; but they do not like to give up their interest in the fund. Yet money is a bad principle of unity for a spiritual body, because it is not a spiritual element. The unity that is made by it is hollow; it can hardly be kept in the bond of peace.

Still more aristocratic, indeed a perfect oligarchy, is the government of the Methodist Church, though its doctrine being Arminian rather than Calvinistic, it may not make such an impression upon us. Into the origin of Methodism I cannot go in a letter. Southey's Life of the Wesley family gives a good account of it, and Maurice, in his 'Kingdom of Christ,' gives an admirable exposition and criticism on its doctrine and spiritual discipline only second to what he says of the Quakers. Methodism was introduced into this country by the Calvinistic Whitfield, a most extraordinary revivalist preacher, whose eloquence was the marvel of the day, and the remembrance of it still lingers. Yet all the Methodists in America, it is said, are now Wesleyan Methodists.

The Methodists call themselves the Methodist Episcopal Church, though they do not pretend to believe in Apostolic succession. The whole power is vested in seven bishops chosen by the annual conference, and whose authority is absolute for life. They preside in all the conferences, appoint, locate and ordain all the clergy, who are all more or less itinerant, and very seldom allowed to remain more than a year in one place, however much the people of their charge may desire it. The clergy, in their turn, are despotic with relation to the people of their charge. It is they who appoint the class leaders, stewards, trustees, exhorters, treasurers, distributing committees, and none but the bishops revise their decisions. The wealth of the Methodist Church, arises from donations and weekly contributions in the Churches. Though this money is paid by the laity, it is disposed of exclusively by the Annual Conference of the clergy, in which the congregations have no voice. The title deeds of the Church buildings belong also to this Annual Conference, not to the congregations who erect and use them. The General Conference of Bishops, makes all the rules and regulations for the Church, and can alter the Book of Discipline, but the laity have no voice in it. The Bishops, exact implicit obedience from the clergy.

But this system, the production of John Wesley's mind, who was far from being a republican in politics,—is not strong enough to shut out the spirit of freedom that our civil constitution charters. There is a very general movement or uneasiness at the present time, with respect to their Church government, among the Methodist people; whose general voice is, (maugre the oligarchy,) that all power in the Church originates in the people, is delegated to the Bishops and clergy, and may be resumed by the people. There is a split in the Methodist Church, as well as in the Presbyterian, and in both,—the old party has the majority of *clergy*, the new party the majority of *laity*.

The Methodists are the authors of the Revival system, which though adopted at times by Presbyterians, Congregationalists, and Baptists is both repugnant to the genius of Calvinism and their own ecclesiastical constitutions. This system grows out of the Methodist idea that the Spirit descends in a storm of excitement.—They believe too in "perfection." Whom the Holy Spirit descends upon, it absolutely sanctifies. Such can commit no sin, because their heart is the absolute gift of God forevermore. Hence their expression of "enjoying religion." Sometimes this doctrine has a happy effect in producing merely a joyous confidence which gives them self-possession. But a backsliding is fatal to faith, which, with them, is Feeling, not Idea, far less a definite thought. The Methodists strike one agreeably on account of their glow and ardour. But I almost always feel the weakening effect on their intellect, of their cultivation of religious emotion. They know nothing of the science of moral culture. They want self-control, and unless of happy natural temperament, are subject to fatal lapses and despair. But I am transcending my specific subject of organization.

Yours truly, E. P. P.

For the Register.

MISSIONARY OBSERVATIONS ON THE MISSISSIPPI.

The sun was fast declining as we approached the town of Davenport. A scene of exceeding beauty meets the rejoicing gaze of the traveller. A line of sparkling brilliancy gleamed on the bosom of the 'Father of waters,' and tinged with its mellow rays the surrounding landscape. Immediately in the course our boat was pursuing lay a lovely island, which might be supposed a fairy haunt, had not the hand of man marked it for his possession. The Anglo-Saxon drives the fairy, as well as the red man, from the sylvan scenes, which seem to have been allotted them by nature. Upon the brow of the island, rose a dark mass of building, which in the uncertain and waning light might well have been mistaken for some ancient fortress, the appointed guardian of some old town that lay spread in its rear. Upon each side of the river, immediately opposite the point of the island, lay a fair looking town. Distance which so often lends enchantment to the view, clustered the buildings of the two towns in closer proximity, and the beholder imagined that in each he beheld the foreground of a large and thriving city. Steeples, covered with bright metal, glittered in the departing sunbeams. All around and beyond, the hills covered with dark foliage, formed a pleasing background and framework to the picture, and softened and blended the whole, with its various tints, into pleasant harmony. As our boat parted the waters in her onward course, the fair scene presented itself in all its inviting loveliness to the view. Then I felt that Nature's beauties share in the immortality of the soul. The earth with its varied treasures of rock, hill, river, and dale, may pass away; but the transcript of its beauties is written upon the soul, to endure with its unending existence. By a mysterious sympathy between spiritual and visible nature, new thoughts, new feelings are awakened, which add their delicate modifications, and open new prospects, to the progressive spirit. A voice is in the visible works of God, to call man to love and obedience.

The place of my destination was Davenport, Iowa Territory; the town opposite to it is Rock Island, which is also the name of the island in the river. Each of the towns is said to contain about one thousand inhabitants. This neighborhood, from the exceeding beauty of its scenery and salubrity of its situation is becoming a place of summer resort. If one were to judge by the number of the Churches, religion might be considered in a thriving condition in the town of Davenport. There are no less than six Churches, each belonging to a different denomination. The small population of the town, with the inhabitants of the country for a few miles round, constitute the congregations of these various Societies. Thus in the name of Jesus Christ, who bade his followers be one, does sectarianism engender divisions, and jealouries. It need not be observed that the main object of each preacher, is, to enforce the peculiar views of the sect to which he is attached, and to oppose those of all other denominations. Why else are the people divided into many sects, all hailing the name of Christ, if this be not the cause?

The Christian Disciples have a neat Church and a numerous and growing Society. Baptism by immersion is their distinctive tenet, without which, some of them allege, salvation cannot be obtained. The views of others are more liberal; they believing, that the baptism of the Spirit is the only needful baptism, while that of water is its fitting expression. The majority of them entertain ideas concerning the nature of God, and Christ, similar to Unitarians; some of them do not consider the subject, regarding it as a mystery not to be penetrated; a few are believers in the trinity.

On Saturday evening, I accompanied a friend to his farm, about four miles in the interior. The country is a rolling prairie, and exhibited its agricultural capabilities in the abundance that on all sides offered its grateful rewards to the toil of the husbandman. On the following morning, the sun greeted the Sabbath with its smiles, from a sky of cloudless serenity. After breakfast and pleasant conversation, I accompanied my hospitable host to a log cabin schoolhouse, a few miles from his residence. One by one the sturdy tillers of the soil accompanied by their families gathered to the meeting in praise of the Lord. No city finery decorated the rude benches of the humble schoolhouse. The farmers entered in clean clothes, exhibiting their regard for cleanliness, and the day of the Lord; but coats were dispensed with, as being unsuitable to the sultry sun of August. Neat and plain were the garments of their wives and daughters. No flaunting finery exhibited, to divert the thoughts from the sacredness of the occasion, or the solemnity of the subject. Here assembled a small band evidently not in obedience to the dictates of fashion, but in compliance with the mind's hunger for spiritual food. In conversation with some of them after the service was over, they expressed their recognition of the simple principles of Christianity. They had not heard these views before, but they agreed with their own way of thinking. Truth lies dormant in the human heart, it needs sympathy and expression to awaken it. God has there written its precepts; when one comes who reads them, the possessor acknowledges their genuineness.

After the Service was over, I partook of a hospitable dinner, at the house of the parents of my entertainer. In the afternoon we proceeded to another School house, of similar description with the former. I here encountered a congregation of like character to that of the morning, though composed in part of different persons, the inhabitants of another neighborhood. Kindly courtesies were freely interchanged, but the frigid forms of city politeness were no where to be seen. Through the door near which I stood, the kindly grain beckoned and nodded, as the passing breeze refreshingly cooled the atmosphere. The unpretending congregation listened attentively to the word addressed to them, the expression of their countenances replied to the thoughts of the speaker. Evidently they were a thinking people, although they might not have the poet's conscious admiration for the beauties of Nature which surrounded them, yet these had been silent ministrants to their minds. Engaged with the quiet labors of the fields, Nature counted them to reflection. Primary truths struggled within them for expression.—The bustle, conventionalisms and artifices of the town, are calculated to drown the inward voice, and forbid the utterance of its unfailing oracles. John preached in the wilderness; our Savior loved most to preach amid the quiet harmonies of Nature. The followers who were true to him in the country, abandoned him in the crowded city. The voice of God is heard in the wilderness; but in the town, the clamor of men distracts attention from its utterance.

As a result of my observations in this neighborhood, I may state, that here is a noble field for the labors of the faithful and energetic minister of Christ. In the two towns of Davenport and Rock Island, and their populous neighborhoods, there are many to be found, already prepared to assert Christianity in its original purity. It would depend only upon the leader of a Christian band, to awaken many minds, to the ensnaring tendency of the creeds of man's devising, and to the perfect freedom of the true follower of Christ. Trials are the reward of him who aspires to be a teacher under the guidance of Jesus; and the faithful servant of a suffering master, must be prepared for their endurance. Whoever is disposed to do a good work in the cause of Christ, may find it here prepared to his hands. Let him come, ready for its performance. He can gather a school in the beginning, which will yield him support. He will gain hearers and believers, so that in due season his pastoral duties, will command his time, and as the laborer is worthy of his hire, it shall be freely accorded to him. But let him not be wrapped in the fastidious refinements of learning, and the artificial habits of cultivated society. Let him mingle freely, and converse plainly with the people, among whom his chosen labor lies. If he be faithful, energetic, clear-sighted, his labors will be appreciated. He will receive his reward, not in the perishable treasures of earth, but in the treasure of imperishable hearts. He will establish and strengthen kindly affections; he will relieve the mind of vague notions, and benumbing superstitions; he will enable men to perceive more plainly their relationship to Jesus Christ, their elder brother, and to God, their Father.

If there be such a one who seeks a fitting scene of labor, let him turn his steps hitherward. A field is before him which offers him the reward of its abundance. D.

For the Register.

THINGS BY THEIR RIGHT NAME.

In a former number, I have said there should be no restraint upon religious freedom. Indeed there can be none where the spirit is resolved to be free. When that clear sense of right, and that high conception of duty are strongly felt, which religious freedom implies, and which impel the soul to exercise this freedom, it has been well said, that 'nothing can stop it but to give way to it, nothing can check it but indulgence.'

Justice therefore demands, and wisdom prompts a mutual respect, toleration and forbearance,—the most independent personal right of free inquiry and private judgment, in all the concerns of religion. But this, let it be well considered, throws every individual upon his own responsibility, and leaves him to the judgment of public opinion for whatever may result from the exercise, the neglect, or the abuses of religious freedom. And he who advances new and startling truths, which the public mind is not prepared to receive, must always expect to be freely dealt with by public opinion. It has been most wisely ordered in the affairs of men, that there should be a due degree of conservatism, to guard even the reception of truth, till it shall have fairly established its claims. This is the price, which superior wisdom and attainment must ever expect to pay, for the high distinction of being in advance of public sentiment. It is also wisely intended as a safeguard, as a salutary check upon that restless spirit of innovation, which in the ardor and haste of its inquiries, is so apt to mistake old and oft refuted errors, for fresh and living truths; and which for its own sake, as well as for the sake of truth, should not slight the admonition to ponder well and long the result of its inquiries, and be fully persuaded of the truth.

In this as in other important cases, men are often very tenacious of the right, and clamorous about the infringement of it, whilst they but ill regard the solemn obligation it imposes. It is but just, therefore, that they should be held fast to their responsibility, and the abuses of religious freedom be kept plainly in sight. The most common, and the most pernicious of these is a misuse and perversion of the Scriptures, to suit and confirm opinions adopted previous to a free and impartial examination of the Scriptures. This abuse is not confined to any particular sect of Christians, but may be, and probably is, to a greater or less extent, the fault of all sects. It has its origin in the long established, but most unfortunate custom of writing out, in a condensed form, what the leaders and Rabbis of different sects have been pleased to consider the sum and substance of Scripture truth;—the more prominent and essential doctrines of religion. If these formularies had been made merely for the satisfaction and convenience of their authors, all had been well. But the evil is that they have been from age to age inculcated and enforced upon learners of every grade, and especially the young, as the substance and essentials of Christian doctrine, before they have been made acquainted with the Christian Scriptures entire. However sincerely and honestly this may have been done, there is really presumption and impity in the practice; for it is a substitution of those creeds in the place of the Scriptures. If expressed wholly in the language of Scripture, it is useless, and at best can be merely innocent, though this even is doubtful, since it is Scripture out of its natural place and connexion. Why not leave the learner to find those doctrines, from his own study of the Scriptures? If expressed in other than the words of Scripture, those creeds may teach more or less than the Scriptures teach, are 'teaching for doctrines the commandments of men,' and serve to entail the errors and mistakes of a former age upon the succeeding ages of the Christian Church.

But the worst of the evil is, that it renders the inquirer incapable of appreciating the true character of the Scriptures, and rightly understanding them. He enquires with his mind preoccupied, *abused* and *corrupted*, the language is not too strong, with his mind abused and corrupted. He has wholly prejudged the matter, and is wholly incompetent either as a witness or a judge in the case. His opinions are made up beforehand, and he goes to the Scriptures, not in honest simplicity to learn what they teach, humbly submitting his judgement, his opinions, his will, to the plain and obvious meaning of God's word, but to find support and confirmation of his opinions, often, not to say usually in detached passages, without due regard to their original and connected meaning; thus forcing the true import and meaning of God's word to give way, and yield to the dogmas, the 'commandments of men.' Thus in every age of the Church have the Scriptures been tortured and and abused to make them conform to the opinions of fallible men, and in reality to contradict themselves. 'Men have not taken them in hand to see what they really are and what they actually mean, but their object has been to make them speak the language of their poor prejudices and opinions.' Now there is no freedom, except the freedom of daring licentiousness in this way of dealing with the Scriptures, nor can there be a greater *misnomer* than to call it free enquiry, or religious freedom, wherever and by whomsoever the practice may have been adopted. Minds thus enquiring are not free, they are bond-slaves to their dogmas, their creeds, their preconceived opinions.

How infinitely better it had been for the cause of sacred truth, for peace, and charity, and righteousness,—for all the best interests of humanity, had the leaders and doctors in the church, from the first,—had pastors and teachers, and parents, and all concerned in the exposition, the inculcation, and the dissemination of Christian truth, been content to say, each one in his place to their disciples, their hearers, their pupils, such are my opinions of the meaning of God's word, from the best light and knowledge I have been able to apply to the study of it.—Study and compare God's word for yourselves, with the best means in your power,—with all the light and knowledge you can apply. Study the Scriptures daily, whether these things are so.'

How different would the Christian Scriptures now appear, how much more inviting and truly interesting would they be, if they could be divested of all the shackles and impediments of sectarian Theology;—if we could take them up and study them with the same impartial freedom, and the same keen relish for their true meaning, as we do a new book, of whose general contents we are ignorant, and about which we have formed no opinion.

And this, let it be incidentally remarked, has always been the leading and primary object of Unitarian Christians. In the outset they disavowed all attachment to party creeds, and prescribed forms of doctrine, and utterly discountenanced them, as the tests of christian character, and passports to christian favor and privilege.—In this respect *they have had no creed*. They have had none to impose upon their fellow christians. Their object has been to encourage and aid individual Christians in the free and independent study of the Scriptures, so as *to have and to hold* their own creeds, no matter how long, or how definite and precise, for their own personal use. Unitarians therefore are not a *sect*. They have no religious test, save the Christian Scriptures, by which to bind or to control each others faith, or the faith of the other denominations of their Christian brethren.—Their aim is rather to break up all sectarian distinctions, and to break down every sectarian 'wall of partition' between all those, who believe with them 'the Record God hath given of his Son Jesus Christ.'

L. C.

For the Register.

THE INFLUENCE OF THE HOLY SPIRIT.

The remarks of "Senex" in a late Register were very judicious, and their leading idea may perhaps be carried further. The influence of the Holy Spirit is connected with the work of Salvation, yet we have no account in the New Testament that any received this influence till after conversion. Peter in his powerful sermon, which led to the conversion of so many, said to his conscience-smitten hearers, "Repent and be baptised every one of you in the name of Jesus Christ, for the remission of sins and ye shall receive the gift of the Holy Spirit."—Thus it appears that the divine influence was not promised before, but after their repentance, that is, after their conversion. The same Apostle speaks of "the Holy Spirit, which God has given to them that obey him." Thus obedience is not so much the effect of the divine influence as the condition of receiving it. Paul enquired of certain desciples at Ephesus, "if they had received the Holy Spirit since they believed." Here it is plain faith was a preparation for receiving the divine influence, and not its consequent fruit or effect. Believers are exhorted "to work out their salvation, for it is God that worketh in them." This language implies that they, and not the Holy Spirit must begin the work of religion in the soul, and when began, God will aid them to carry it on and finish it. The authorities thus quoted convey the impression that we are not to expect light and strength from above in the growth of Christian character until we are disposed to apply the appropriate means for acquiring it. We have no promise of the Holy Spirit unless we ask it, and to ask aright, we must ask in faith and in the exercise of sincere repentance. The santification of the spirit is named in connection with obeying the truth. God will help us to become as virtuous and holy as we are disposed to be and no further. If ceremonious fasts are promotive of true faith and repentance, and excite to a faithful discharge of all incumbent duties, they may be profitable so far and no farther, as they lead to a qualification for receiving the Holy Spirit. It is a mistake to suppose that fasts, or any rigid authority can avail in securing a converting influence on the soul, if there be not in the soul a disposition to receive the truth and obey it. The divine influence is not given to make us believe and repent, but through the light of divine truth, we believe and repent that we may be assisted through the divine influence to attain to a meetness for the kingdom of heaven.

P. S.

For the Register.

BENEVOLENCE.

An apostle has declared that if we love not our brother whom we have seen, we cannot love God whom we have not seen. But in what consists the proof that we love our brother of the human family? Does it consist merely in supplying his temporal wants, when he is suffering for food, shelter or clothing? Does it consist merely in being kind to him, when he is in distress, and in helping him out of difficulties into which he may have fallen? No—all this is certainly comprehended in the duty, but it is not the whole. It is as much our duty to *prevent* want and distress as to *relieve* it. Indeed, it is more our duty (if within our power), for the *prevention* not only saves the suffering which want and vice produce, but it saves the subject for greater usefulness and happiness.

Benevolence, therefore, when exerted in the way of prevention is not the less benevolence, and the task it has to perform not the less difficult. It does not, it is true, so much attract public attention and create a reputation in the eyes of the world, but it is still true benevolence, and though the applause of men may be withheld, yet the favor of God will not be wanting. He who gives his money to found a hospital does well, but he does better, who makes effort and furnishes means for preventing the vice and poverty which render hospitals necessary.

When we see the causes that produce misery and are able to do anything for their removal, it is our duty to attempt the removal, though our fellow men may not applaud. But in efforts to prevent evils, those who make them are often obliged to hear the cry of 'impertinent interference.' 'Wait,' it is said, 'till there is real suffering before you meddle.' And many are deterred from making effort, lest they be regarded as meddling with what does not concern them. If we see one rushing into a place of danger where he may be bruised and wounded, it is not impertinent interference on our part, if we warn him of the danger, and if he heeds not the warning, it is our duty to take stronger measures for his safety. It would be unfeeling cruelty, if we did otherwise—and it would be selfish weakness, if when he, perchance, resisted our efforts to save him, we forbore further exertions, and to avoid trouble or expense permitted him to proceed and incur the threatened evil. True benevolence is not thus weak. It is self-denying, self-sacrificing and resolute. It perseveres through evil report as well as good report. It may lament opposition, but it will not be so disheartened as to abandon the object.

A prospect of speedy success seems to be necessary for some persons in order to keep them from despair. If the attainment of their object is far off, they are apt to cry out 'it is all in vain—we will try no more.' They fly, therefore, from one object to another, doing much but accomplishing nothing.

It is indeed gratifying to meet with success, but we should look for our chief reward in the actual discharge of duty. We should not refuse aid for plans of benevolence, because they may not be completed in our day. If we do not put our hands to the work now, it will be so much retarded. We shall leave that for others to do, which we ought to have done ourselves.

B. K.

PATIENCE IN THE PULPIT.

1. Be patient toward those loiterers and lingerers who come too late to public worship. They are a trial; for some of them live quite near to the sanctuary, and it would cost but a slight exertion to be prompt to the time. Bear with them. They will get in by and by, and then, besides the comfort of having been patient, you can enjoy the pleasure of thankfulness that they are in at last.

2. Bear, too, with that noisy worshipper.—The Church door rings when he shuts it; he marches to his pew with the tread of a heavy dragoon. A crash announces that his pew door is closed. He has a cough that terrifies the nervous, and a sneeze that annoys many a Church slumberer. He snores, too, to the manifest discomfort of the drowsy about him. It is a pity there was not such modification of all these matters, as that you might have a sacred stillness in the place of prayer. But you must bear with him. He gives you a capital opportunity of improving by exercise in the virtue now recommended.

3. Be patient with the sleepers. Perhaps they have never yet awaked to the fact, that the house of God is not the most proper place to take a nap. Perhaps they will awake soon enough to hear the conclusion of your discourse, and to hear the better for their refreshing slumber. It is a moving thought, certainly, that you can look them up during the week, and taking your sermon in your pocket, you can inquire if they would not like to hear what they so unfortunately lost.

4. The noisy boys in the gallery and elsewhere, will try your patience. But you will add to your stock of knowledge by learning how poorly they are trained and disciplined at home; and how lovely an affair it is for parents to suffer their children to be beyond their sight and influence in the sanctuary.

5. Show sweet patience also towards that man yonder who demonstrates his interest in the close of worship, by various timely preparations. Incipient steps are taken during the singing. He buttons on his coat; he puts on his gloves; disposes of his spectacles; looks after his hat; grasps his whip or cane, &c.; he gets the door of his pew ajar, ready for a leap into the aisle; and the benediction sounds are scarcely uttered, ere he begins his flight towards home. One would think from his haste, that his precious life depended on the despatch with which he could leave the sanctuary behind him. Bear with him. It is indeed a pity he shoots out of the house of prayer with such unbecoming haste; but be comforted.—Time cures many evils. He will not be able to flee the temple of the Lord in such swiftness, when increasing years have laid their burdens upon him. Think of that.

6. If yours is a country congregation, be patient to such parishoners as feel it indispensible to bring their dogs with them to meeting. It shows kindness: for how lonely the poor fellows would be at home! Beside a goodly group of dogs patrolling the porch—whining after masters—chasing one another up and down the aisles, and anon up the pulpit stairs, making all the children giggle, and starting church officers and others in pursuit—all this will help to keep people awake, will show that the sanctuary is a place not altogether destitute of excitement, and will give an excellent opportunity for patience in the pulpit.—*N. Y. Evangelist.*

JOSEPH BARKER.

Our readers are aware that Joseph Barker, whose preaching and tracts on Evangelical Reform have for some time attracted so much attention in the north of England, has been lately lecturing in London. He seems to have been well received in the metropolis; his services were most numerously attended. Before his departure, a public tea-party was held, Dr. Bowring, M. P. in the chair, at which a resolution of thanks was passed for his services, and a just tribute was paid to his zealous and successful labors in the cause of pure and undefiled religion. At this meeting a subscription was set on foot, for the purpose of presenting him with a steam printing-press, that he may thus be enabled to circulate his valuable tracts at a still lower rate. A correspondent of the *Christian Reformer* thus describes him:—

'Having been to hear Joseph Barker once or twice during his visit to London, you may like to know the impression he has made upon me. I went not too much prepossed in his favor, expecting to find much that was good mixed up with much that was *crotchetty*. I have been agreeably disappointed. He deals chiefly with great principles, which no believer in Christianity can gainsay. He is a man who must, I think, please all who like sincerity, earnestness, and simplicity. I have heard nothing new from Joseph Barker—little that I have not heard scores of times before from other Unitarian ministers; but old truths are presented by him in a new dress, and with a force and power such as I have never seen equalled. He is a much more *quiet* preacher than I anticipated; there is no froth, no noise, little declamation, and no attempt at oratorical display. You see before you a man whose heart and soul are evidently engrossed with the work he has in hand. In the midst of his pulpit services, the person who thinks least of Joseph Barker, I should imagine to be Joseph Barker himself. His distinguishing characteristics are earnestness and plainness. There is no withstanding his home-thrusts, whether they be directed at the head or the heart. Brimful as he is of kindliness, he tears away with a merciless hand all the bandages with which our self-love would seek to hide our moral sores. Love—love to God and love to man—is the grand element in Joseph Barker's idea of religion. His concern is much more for the heart than the head. For speculative errors he cares but little, so that there be loyalty to the truth, whatever it be, which each individual mind conceives. 'The notion,' he says—I think I quote his exact words—'that God is displeased with his creatures unless they hold correct views of God, is unworthy of God. God must be pleased with his children, however widely they err, when they try to please him.' And he illustrated this beautiful truth, in a way which no heart could resist, by a reference to his own dealings with his family. He has the Bible before him; but the contents of the various books appear to be almost as well fixed in his memory as on the printed page; he quotes text after text, passage after passage, with more readiness than most persons could read them; and he shews much tact in the application of Scripture to whatever truth he is anxious to impress on his hearers' mind. His sermons exceed the ordinary length, generally occupying

from an hour to an hour and a half; but so entirely is the interest and attention kept up, that you have no feeling of weariness, and can scarcely believe he has been talking so long. His 'ready utterance' equals, if it does not exceed, that of any man I have ever heard. His command of words seems inexhaustible; they flow as water from a well-supplied fountain, with apparently as much ease to himself as satisfaction to his audience. He has humor, and knows how to use a good-natured sarcasm with wonderful effect. I am mistaken in Joseph Barker, if he be not fashioned of the clay from which prophets, apostles, and martyrs of old have been formed; and shall be much disappointed if he do not prove a powerful instrument in awakening the professedly Christian world to something better than the mere nominal, professional, counterfeit Christianity which prevails so extensively in all churches.'

CHRISTIAN REGISTER.

BOSTON, NOVEMBER 8, 1845.

HARVARD COLLEGE.

In the occasional references to this subject which have appeared in our columns we have felt restrained by its implication with the politics of the State. On Monday next, the Annual Election will take place. After that, the subject can be discussed, if there should be occasion, with greater freedom. All that we have as yet attempted has been to warn the Orthodox sects on the one hand, and the political parties on the other, against persisting in carrying to the polls the coalition publicly negotiated in the recent meetings of the Board of Overseers.

A few days will disclose the effect of this movement upon the politics of Massachusetts. If a considerable number of Orthodox whigs shall be found to have been enticed by the hope of getting control of the College, to vote the democratic ticket, without being balanced and neutralized by an equal number of liberal democratic voters, too faithful to their principles to be brought into such a coalition, the whig party will hold its editors and leaders, who have not seasonably interposed their remonstrances, answerable. With the exception of the Boston Courier, the Salem Gazette, and the Taunton Whig, not one of them, we believe, has said a word to prevent the evil. And, when the democratic party begins to feel the fatal consequences, as sooner or later it will, of its unnatural combination with the Orthodox against the liberal religious denominations of the State, it will find how wise were the counsels which the Barre Gazette, of all its papers, has alone had the courage and the foresight to utter.

The following is a specimen of the resistance which the friends of liberal principles will make, if the movement is persisted in.

DEERFIELD MEETING.

At a meeting of the friends of Harvard University, without distinction of party, held at the school house in this village, Dr. Stephen W. Williams was chosen chairman and John G. Williams Secretary.

The meeting was addressed by J. A. Saxton, Esq., Rev. Dr. Willard, Samuel Willard, Jr., Amos Russell, Rufus Saxton, Esq., Ralph Williams, Col. John Wilson and Capt. Charles Hitchcock.

Voted, to choose a committee to nominate two candidates for Senators for the county, one from each political party, and draft resolutions for this meeting.

Samuel Willard, Jr., Ralph Williams, Ephraim Williams and Luke Wright were chosen, who reported the names of Henry W. Cushman, Esq. of Bernardston, and the Hon. James White of Northfield; and also reported the following resolutions, both of which were adopted by the meeting.

Whereas, we have good reason to believe that political and religious party men, to an unknown extent, are combining their efforts, for the purpose of electing to the Legislature those who will be disposed to interfere with what we regard as the chartered rights of Harvard College; and whereas these efforts are backed up by allegations of mismanagement in the government of that institution, which allegations we believe to be greatly exaggerated, if not wholly untrue.

1. Resolved, That, in taking our position before the public as an independent party, it is our duty plainly to define that position, and to assign our reasons for separating ourselves from our party relations.

2. Resolved, That it is the duty of every citizen of the commonwealth, to inquire thoroughly into the truth of the charges, before he allows himself to be drawn into such a combination against one of the most venerable of all the literary institutions in our country.

3. Resolved, That, in discussing our social interests, rights and duties, we deprecate all appeals to party feeling, as tending to blind the understanding, pervert the judgment, and prompt to action at variance with the common good.

4. Resolved, That there is little or no more reason that Harvard College was founded, or is now supported at the expense of the State, than there is for saying the same things of Williams College, as the grants of the Legislature have generally been made and expended for temporary purposes; while the *permanent funds* have almost all been derived from private donations.

5. Resolved, That, in respect to the charges of sectarianism, the friends of Harvard College wish for nothing more than that the course of instruction and government in that institution should be carefully compared with the system pursued in Williams College, Amherst College, and every other institution of the kind in New England; and we believe such a comparison would either justify Harvard, or condemn every other.

6. Resolved, That we do not abandon our cherished political principles; and that we declare our independence, not because we 'love Cæsar less,' but that we 'love Rome more;' and that we wash our hands of the consequences, which have been produced by compelling an issue, which we consider to be forced upon us, and which is not a legitimate one.

7. Resolved, That we deprecate and deeply lament that this question should have been introduced; thus making a literary institution, a political arena, which we believe will be eminently prejudical to the real interests of the College.

8. Resolved, That we are in favor of rational reform in our social, civil, and religious institutions; and, if abuses exist in Harvard College, we are in favor of adopting such corrective measures as may be proper; but we do not believe that it can be done through the medium of party efforts.

9. Resolved, That we do not assent to the declaration that the College is aristocratic, or sectarian; but we believe that this is the mere hue and cry of demagogues, whose only object is the acquisition of power.

10. Resolved, That in the present contest we place ourselves on the broad platform of religious freedom; and we call to rally around us all who would preserve the only institution in New England where there is no distinction of sects, from the exclusive and bigoted spirit, which invests all others.

Voted, that the Secretary furnish both political papers of the county, with a copy of the doings of this meeting.

STEPHEN W. WILLIAMS, Chairman.
JOHN G. WILLIAMS, Secretary.
Deerfield, October 23, 1845.

These proceedings have arrested the serious attention of the politicians of both parties. The movement against the College, is a movement against Liberal Christians, who, if compelled to the alternative, will sacrifice their political preferences, rather than their religious interests and rights.

NEW YORK CONVENTION.

The following remarks contain matter of such peculiar interest in the history of our denomination that we are particularly pleased to present them to our readers.

For the Register.

MR. GREELE'S REMARKS AT THE UNITARIAN CONVENTION DINNER, NEW YORK.

MR. PRESIDENT,—When men arrive at a certain age, they begin to have their reminiscences; and more than that, they claim the privilege of giving utterance to their remembrances. As I have been called upon for some remarks, if the Chair assents to the correctness of my two propositions, I will proceed to give utterance to some of my recollections. I ask indulgence for these recollections, as they are connected with the origin, and the early history of the religious society, whose elegant Church has this day been consecrated to the service of the One Living and True God.

Some twenty five or thirty years ago, the Rev. Dr. Channing, whose memory is enshrined in the hearts of many here present, and whose name is identified with liberal principles of faith throughout Christendom, was invited to Baltimore on an occasion, somewhat similar to the one, which has brought us to New York at this time. He was invited there to assist in the dedication of the Unitarian Church in that place, and likewise in the ordination of the Rev. Dr. Sparks, now a professor in the University at Cambridge. Dr. Channing's sermon, as you well know, was a most eloquent, distinct and bold avowal of the peculiar doctrines of our denomination. It was, as it were, a republication of the simple truths of Christianity in all their original freshness, beauty and simplicity. The publication and extensive diffusion of this discourse had a powerful effect on the community, and formed a new epoch in the history of that class of Christians, to which we belong. It led to a separation of the Orthodox from the Unitarians; for till then, they had worshipped together, and had also co-operated in the religious enterprises of the day. Though this division sundered many tender ties, I cannot but think, that both parties were benefitted by the separation. Each denomination can now promulgate and defend its own peculiar sentiments, with more freedom, as it meets with no let or hindrance from the other. It was my privilege to accompany the Reverend Doctor, and to attend as delegate, from the Church of which I am a member, that dedication and ordination service at Baltimore.

On our return Dr. Channing was invited to preach on the Sabbath to a few friends, assembled in a private parlor, of one of the most respectable families in this city. His sermon made a deep impression on this little band of hearers. They were made so sensible of the importance of the truths, advanced by the reverend preacher; and the duty of maintaining and diffusing them, that they soon formed a society, and built a Church, devoted to the worship of the One God, and to the preaching and promulgation of liberal Christianity. I believe the society, in whose success and prosperity we are now invited to sympathize and rejoice, may be said to date its existence from that parlor, and from that day. I trust that an influence has gone forth from that place, (I say it reverently,) which, like the influence that proceeded from the upper chamber where once assembled the Great Master and the first heralds of his Gospel, shall mingle with other Christian influences, in regenerating and redeeming the world.

The preacher and some, if not most of the hearers of that day, have departed this life, and are now doubtless rejoicing together in the kingdom of Heaven. Some of that number still survive; and I am most happy to meet them on this occasion. May they long live to adorn and extend, by their word and their works, by their faith and their practice, by their lives and their conversation, those doctrines, which they assisted to promulgate and establish in this great commercial city.

We are forcibly reminded by the present occasion of the solemn, yet cheerful fact, that though preacher and hearer must die, the truth is indestructible, and that no good seed of heavenly virtue, and of heavenly love, will fall and remain lifeless on the ground. The grain of mustard seed, that day planted, has now become a goodly tree, and many have sought and found shelter and protection beneath its branches. May the leaves of this tree be for the healing of many a wounded spirit. 'The little one has now become a thousand, and the wilderness has been made to blossom like the rose.' I say *wilderness;* for no waste can so oppress with the sense of loneliness and desolation, as that of a crowd, in which hearts are beating, but no heart is pulsating in unison with our own.

Fellow Christians, you are no longer oppressed with this feeling of loneliness and desolation, through the want of communion, and the sympathy of kindred souls. Thanks to Heaven, there are now in this city many thousands, rejoicing in your present prosperity, and your future prospects, whose faith, hopes, joys, sorrows, and destinies are one with your own. May the good seed be spread broadcast throughout this city, and throughout the land. And on that day, when the angels shall be sent forth as reapers, to separate the chaff, and to garner up the wheat, may this seed be found to have taken deep root in our hearts, and to have brought forth fruit in our lives, some thirty, some sixty, and some a hundred fold, meet for the Kingdom of Heaven.

The Christian World of last week contains a very full report of the speeches at the Convention. We have room only for the following passage from the account of Mr. Taylor's speech. Those who have ever heard him will appreciate the extraordinary ability and success with which he is here reported. After much complimentary reference to the preachers, on the occasion,—

'Father Taylor exhorted the Convention to be true to their proper and true position, to maintain their old, noble, and triumphant warfare against denominational bigotry, and in behalf of '*the glorious liberty to think.*' Dig the grave of sectarianism—dig it deep—and may I be there when it is buried. If you will do it, you shall have the credit of the deed. He urged them to be charitable as ever towards those who still wear the 'straight jacket;' and not to be much troubled by hard words, or acid looks. Such men as those have their work to do and their day to do it in. Your more polite and bland and learned ministry could not have done the work of those who, in former days, thought they must *worship God with a cudgel;*—and they certainly cannot do yours. Keep on your high and independent course. Cultivate that heart religion which, of late, has so much increased among you. Live near to God—and do your work faithfully, and you shall find your reward above. You are in a responsible and a prominent position. Be equal to it. Preserve your '*large walk;*' for when I think of the freedom and boldness with which you are willing to rest upon the truth and the scriptures, avoiding the exclusiveness of almost all other bodies of Christians, I can but remember the speech of an Indian Chief, who visited Boston, with some of his braves, and was feasted there in the house of one of our wealthy citizens. The Chief surveyed the magnificent saloon awhile; and, going to the master of the mansion, thus accosted him: 'You are a pretty bird, in a pretty cage; but I—my home is in the woods—I walk for a day, and then go to my rest, with a day's walk beyond me still. You can only walk round in your cage—but—*I walk large.*' Brethren, you *walk large*, and my hope and desire is that you may always continue to walk large.

Father Taylor then referred to the influence of some of the ministers of our faith, with whom he had been, for years, familiar in Boston. He spoke of Dr. LOWELL. He told of the path of light which he left behind him, wherever he went, upon his journey beyond the seas. He spoke of the testimony he had heard borne, on Mount Zion and Mount Calvary, by missionaries and by all others who had known Dr. Lowell, to the great beauty of his character, and the genuine piety which it reflected. I followed him in Europe and Asia, said he; and every where I heard of Charles Lowell of Boston.

Mr. Taylor passed then to Dr. TUCKERMAN, who was for years his friend. But at this point we cannot describe his speech, nor give any of its words. He spoke, too, of Dr. CHANNING. Throwing himself, with all the fervent enthusiasm of his nature, into the subject, and borne along by his feelings and his fancy, he painted that beautiful, humble, inquiring and childlike character which so distinguished Channing, with the pencil of a poet. He told of his visiting his Bethel on a sacrament day, and receiving at his hands, kneeling at the altar with his 'sailor boys,' the bread and wine of commemoration. He spoke of that great lowliness of heart, which was such that none could get low enough to give him that homage which they felt he deserved, and which they would have been glad to render. Turning his eyes and extending his arms upward, exclaiming, '*you are there, my brother, you are there;*' he apostrophised him in a few words of simple but sublime feeling, his face bathed in tears, and his voice trembling with emotion. The whole house was silence. Every heart and every eye was full. They who, but a few moments before, were shaking at the keen wit and good-humored satire with which he commenced, were now unmanned by the power of his pathos. He seemed to play upon the feelings of some, more susceptible and impressible than the rest, like a master hand sweeping the wires of a harp.—We have often heard him before; but he never spoke as he did now. It was the boldness of one who knew his power—or rather, who did not know how difficult it is to most men to trust themselves to the inspiration of thought and feeling, and soar above the cold atmosphere of their common moods.

This most difficult of tasks—reporting well—is, as those who have heard him, all know, wholly impossible in the case of Father Taylor;—but, in this instance, the sketch we have given has no pretensions to being anything like a report, as it was written four days after it was heard, by one who took not a single note of his remarks, and wrote only from memory.

For the Register.

SALEM SUNDAY SCHOOL CONVENTION.

It was proposed, in the last Annual Report of the Sunday School Society, in addition to their usual labors, to hold Conventions of Sunday School Teachers, throughout the Unitarian denomination, at Salem, Boston or Worcester, whenever or wherever indeed an opportunity should be offered, for the purpose of 'strengthening each other's hands and encouraging each other's hearts in the high and holy office of feeding the lambs of the Savior's flock.' In pursuance of this idea a large Convention of this kind was called and held at Salem, on Wednesday last, Oct. 29, in the Barton Square Chapel. It was convened by a Circular from the Superintendents of the Sunday Schools in Salem, the Chairman of whom was Hon. S. C. Phillips, President of the Parent Society, addressed to all the Unitarian Sunday Schools in the County of Essex, and to those also in Portsmouth, Portland, Kennebunk, Boston and Chelsea. Appended to the Circular was a series of questions, twenty six in number, answers to which, it was requested, might be embodied and previously forwarded in the form of reports.

The Convention assembled at 10 o'clock, A. M., in the beautiful Chapel, in the rear of, and connected with, the Barton Square Church, of which Rev. Jas. W. Thompson is Pastor. This is a model Vestry and Sunday School Room; built of brick; elliptical in form; finished and furnished in the most perfect manner; its walls painted in fresco, with panels filled with appropriate and striking passages of Scripture, and which as a whole nothing of the kind can ever exceed, either in design, convenience or beauty.

The Convention was called to order by Mr. Phillips, and, on motion of Rev. Dr. Brazer, the Hon. Robert Rantoul of Beverly, was requested to act as President,—John W. Foster of Portsmouth and Lewis G. Pray of Boston, as Vice Presidents, and James C. Chamberlain of Salem as Secretary. The Schools, represented as nearly as we could ascertain, were as follows, namely those of Salem, Portsmouth, Kennebunk, Newburyport, Marblehead, Haverhill, Lynn, Danvers, Beverly and Boston. The Schools represented from the latter place were ten in number, namely, the Howard; the Twelfth Congregational, with a delegation of twelve or fifteen; the Bulfinch Street; the West Boston; the Brattle Square; the Purchase Street; the Chauncy Place; the Federal Street; the Warren Street Chapel; and the Church of the Savior. The whole Convention numbered about *three hundred* Teachers, Superintendents and Pastors, to whom it was strictly confined.

MORNING SERVICE.

Commencing with the hymn, in which the whole united,—

'May all who meet together here,
Be in thy spirit, Lord!'

Prayer followed, by Rev. Dr. Brazer. Hon. S. C. Phillips then proceeded to read, as Chairman of the Committee of Arrangements, selections from the reports which had been received in answer to the Circular. There were eleven in number from some of the oldest and best Sunday Schools in the country; one of which was established as early as 1810 in Beverly. They were elaborate, exceedingly well written, and were full of important facts and wise and practical suggestions. On motion of Rev. T. B. Fox, they were ordered to be printed. A prayer followed by Rev. R. C. Waterston, of Boston. The following question, selected by the Committee of Arrangements, then came up for discussion.

'What shall be done to increase the number of male Teachers, to insure a more regular attendance, and a longer continuance in office on the part of Teachers generally, and to give greater effect to those high and holy motives with which the work of Sunday School instruction should be undertaken and persevered in?'

The discussion was commenced by Dr. J. F. Flagg of Boston, and continued by Messrs. Bachellor of Lynn, Waterston of Boston, Fox of Boston, Foster of Portsmouth, Bourne of Kennebunk, Folsom of Haverhill, Holyoke of Salem, Bayley of Boston, Alger of Boston, and Phillips of Salem. This discussion, as originally designed, was eminently practical. By some, the excuses usually made for refusing to enter the Sunday School as Teachers—such as, 'want of time'—'not good enough'—'not a manly employment,' &c., &c., were frankly set forth, and fearlessly answered. By others, the real difficulties were pointed out, such as the want in our midst and to a proper extent, of a living and deep faith, and a true religious spirit; and by others, the remedies for these obstacles, such as the formation of Bible Classes; pastoral solicitation and occasional preaching on the subject; enlisting with us the friends of general education and of Common Schools; teaching our present class of children more deeply the love of the Savior; keeping the subject constantly and distinctly before the minds of the community; and wherever and whenever application is made for aid in this work, to urge the high motives of self improvement; the deep and lasting satisfactions which are connected with, and spontaneously grow out of, this employment; and finally, man's accountability to God for the best use of his talents, here, in the cause of human improvement; and the rewards which are promised to fidelity, hereafter, in the humblest work, in which we may engage.

At this stage of proceedings, after singing Tappan's beautiful hymn, 'Teacher in thy work of love,'—the Convention adjourned, to partake of the Collation in the Vestry of the North Church.

COLLATION.

The North Church, Dr. Brazer's, is an elegant Granite Building, with a noble tower of the same material. In the Vestry were two tables extending the whole length of the building, furnished in the most rich and beautiful manner, and garnished with all the taste and elegance so characteristic of the ladies of Salem. On the walls were seen in large printed labels, the names of Raikes, and Hannah Hill, she who established the School at Beverly; Haven of Portsmouth; and Saltonstall of Salem, the former Superintendent of the North Church Sunday School. Mr. Phillips presided with his usual grace and spirit and dispensed the hospitalities of the Salem Schools. Rev. Dr. Bartlett of Marblehead asked the blessing before the repast, and Rev. Mr. Thayer of Beverly, returned thanks at the close of it. Before separating at this place, an orignal hymn was sung, commencing

'Welcome, kind friends, thrice welcome here.'

AFTERNOON.

After the Collation, the members of the Convention returned to the Chapel, where, succeeding the prayer by Rev. E. M. Stone of Beverly, the discussion was resumed on the following question; 'What does our experience show us to have been, the principal *discouragements*, and also the principal *encouragements*, in conducting Sunday Schools?'

This question was ably if not fully discussed by Rev. Mr. Stone of Beverly and Professor Brooks of Boston. After singing another hymn from the Programme in order, 'Love is the theme of saints below,' the following question was introduced, the last selected by the Committee for this occasion. 'Should not greater care be used to give to the instructions of religion their proper authority and solemnity?' After which the discussion was continued on both subjects, by Mr. G. G. Channing of Boston, Mr. D. D. Bartlett of Marblehead; by Rev. Mr. Burton of Boston, Mr. Cobb of Lynn, and Mr. Thayer of Boston.

In this discussion the principal discouragements as well as some of the encouragements of the Sunday School Teacher, were stated and dwelt upon with power and effect. The remarks of Professor Brooks were listened to with especial attention.

Mr. Channing stated, that as a missionary of the denomination, he had visited 90 of our Sunday Schools in the course of one year and a quarter. He spoke of one great and certain advantage derived from them, that, by which, 4800 persons as Teachers, had been brought into them and made constant readers and serious students of the Holy Scriptures. He insisted, mainly, however, on the necessity and power of faith, and illustrated the subject by reference to an intemperate father reclaimed by the faith of a Sunday School scholar, and the wonderful effect of this principle in building up the new and flourishing School at Portsmouth, by the agency, principally of one individual, Mr. Lord. Rev. Mr. Burton urged with eloquence and power, the necessity and advantage of prayer, confessed his strong belief, that direct answer is made to it; and replied to the objection of some, with great ability, that, to engage in such a duty, was not manly. Mr. Cobb stated the means by which the School at Lynn had been renovated; not by asking parents to *send* their children; but by saying to them, 'BRING your children, and co-operate with us and others in their religious instruction.' This had the desired effect. Their School was soon filled up, 150 in number, with a good supply of excellent Teachers. Mr. Thayer coincided with Mr. C. and expressed the hope that this experiment would be tried elsewhere. The discussion was ended here. Another hymn was sung, 'Laborers of Christ arise;'—a closing prayer was made by Rev. Mr. Thompson of the Barton Square Church, and the Convention was brought to a close, with the hymn, sung unitedly, 'Lord dismiss us with thy blessing.'

TEA.

Thus ended the Convention, but not the proceedings and services of the day. Those who were present, that could remain, were cordially invited, and such returned, to the North Vestry, where tea was prepared, and served with their own hands, by the male and female Teachers of the Salem Schools. Here, the Rev. Gray of Boston, who had been unable to arrive in season to take part in the proceedings of the Convention, was requested to address the assembled teachers,—to which, by especial solicitation, he consented, both before, and after tea. His earnest and practical remarks on the value of Sunday Schools, deduced from much and long experience and observation; and also on the duty of Sunday School Teachers to engage in that beautiful service, requested so lovingly and earnestly by their Master—'Do this in remembrance of me,' were listened to with the most affectionate interest and sympathetic regard.

EVENING.

In the evening, as originally proposed, another service was held in the Chapel, designed particularly for Parents. At the commencement a prayer was made by Rev. Mr. Folsom of Haverhill, followed by music from a select choir which through the day had enchanted all hearers; and an Address by G. F. Thayer, Esq., of Boston, on the value and methods of religious culture, who in a clear, discriminating and feeling manner delineated the best modes of training up, both the male and female child, in the way they should go. After which, extemporaneous addresses, as they were called out by Mr. Phillips, were made by L. G. Pray of Boston, Mr. Geo. Osgood of the Divinity School, Cambridge, by Dr. E. A. Holyoke of Salem, by Geo. P. Bourne, Esq., of Kennebunk, and by Mr. Phillips himself. The latter reviewed cursorily the proceedings of the day, and when he came to speak of the Pastor of the Bulfinch Street Society, Boston, acknowledged his indebtedness to him for his present interest in and connexion with the Sunday School Institution; and paid him a delicate and grateful tribute, which was fully responded to by others present.

THURSDAY.

On the following day, as an appropriate close to the whole, the children of the four Schools in Salem, were invited to partake of a Collation prepared for them in the Vestry of the North Church. They were assembled at the hour of noon; and when seated at the tables, to the number of between two and three hundred, with their smiling and happy faces, a more interesting sight we have seldom or never witnessed.

The repast and the occasion were evidently and greatly enjoyed by them, as well as by all who were present The children sung together, one or two of their Day-School Hymns, and were addressed by Mr. Pray of Boston, to whom they listened with fixed and glowing attention to the end.

Such were the proceedings and incidents of this rare and memorable occasion. In their Circular, the Committee make use of this expression, 'Our object is to have a profitable meeting.' And we think that after revealing these statements, it must be conceded by all, that this object, the nearest to the hearts of its projectors, was fully and effectually accomplished. The efforts of our Salem friends, (who are entitled to the expressions of gratitude for their warm and generous hospitality,) were well seconded by their friends from abroad, and the whole proceedings were characterized by the most perfect freedom, harmony, good feeling, a deep sense of the value of religion an its institutions, practical expositions of the most vital and important truths connected with the welfare of our Sunday Schools, and the furtherance of the religious culture of the young. The President of the Parent Society, the Hon. S. C. Phillips, with whom this movement originated, is entitled to particular commendation, who notwithstanding his large engagements in business and other arduous duties in high stations of usefulness and honor, has felt disposed to give the influence of his talents and character to the advancement of this truly philanthropic and noble cause. An influence and power must have gone out from such a meeting, under such auspices, and for such purposes, which can only be adequately measured, and known in the light of eternity.

For the Register.

REMARKS OF REV. CHARLES BROOKS.

(FURNISHED BY REQUEST.)

Mr. President. The resolution just read by you strikes me forcibly. It speaks of *encouragements* and *discouragements*. Of both these there are enough and there always will be. Some objections to Sunday Schools have been whispered to us and I will reply to them.

1st. It is said these schools take children out of their parents' hands and do for them what had better be done by their parents.

To this I would reply. If parents neglect the religious education of their children, *because* the Sunday School attends to it, they are culpable and they must blush when they see strangers feel and show a deeper interest in their children than they themselves. Such parents would probably do no more for their childrens' souls if there were no Sabbath Schools; for a person who will not work when he has the encouragement of a fellow-laborer, will not work much alone.

But what is the fact? The fact is, that since the establishment of Sunday Schools, the parents of poor, ignorant families have been more interested in the religious instruction of their children than ever before; because their little ones have gone home with their young hearts and heads full of sacred truths. I have seen their faces glowing as that of Moses did when he came down from the mount.

Sunday Schools have bound parents, teachers and children together, as co-workers in the holiest ties. In our convention at Wayland we discussed this relationship and came to the conclusion to ask every clergyman in the association to preach a sermon on the subject and to recommend frequent friendly consultations between teacher and parent.

2d. It is said that children cannot understand the *authority* or *doctrines* of Christianity and therefore these topics should be left to their mature years.

This statement I apprehend is singularly erroneous. A child's capacity for extended moral vision is vastly greater than we imagine. The rays of celestial truth find less opake mediums in them than in older bosoms. Cannot the *divine* authority of the Christian religion, *as stated by the Saviour*, be made level to the comprehension of a child eight years old? Look a child in the face and tell him that Christianity came from God; and then quote the Saviour's *emphatic* declaration, 'My doctrine is NOT mine, but HIS that sent me.' Repeat other texts like this and the child will see that Christianity has God for its author. The child will now see that Jesus uttered the words which Jehovah laid upon his tongue. After this idea is embraced by the pupil, then tell him that GOD confirmed by miracles the doctrines which he revealed through Jesus; for Jesus said, 'The FATHER who dwelleth in me, HE doeth the works.' Let the teacher put these two texts together and say,—that the doctrines were *from* God and the miracles were *by* God; the religion has a divine origin and divine testimony. I beg you teachers to take your stand upon these texts, for never in New England was such a stand so necessary; and at the end of every Bible lesson may you add, '*Thus saith the Lord.*'

With regard to *doctrines* I would have *all* the specific ones of the New Testment taught to children; because they are in that holy book; because they were lived, and breathed and acted in the life of Christ, and because they are necessary to make the soul grow to the full stature of Christ Jesus. They should be taught in their natural order, proper time and due proportion, corresponding to the gradually unfolding powers of the mind; then the *grown-up character* will exhibit the harmonious developement which God designed in the *infant constitution*.

3d. It is said, that the Sunday School assumes too prominent a place in the religious action of our community. If this means that it is aiming to supercede the teachings of the sacred desk, we have only to say in reply, that it intends no such thing; it intends rather to give them meaning and emphasis; for we hope to show every pupil that he should walk from the Sunday School directly to the Communion table. The Sunday School is the infant schbol of the Church, and says to every parent, 'Suffer your little children to come unto Christ and forbid them not.'

Can a school with *such* aims occupy too prominent a place in any community? If the Sunday School be comparatively a recent institution, let me ask if it did not arise from the necessities of the age? Was it not found that our age demanded all the moral and religious appliances which could be brought to bear upon a usurping evil? I answer *yes*. What is the fact as regards our age? If the eras of a community be divided as we divide man's nature, into physical, intellectual and moral, it is clear that the period in which we are living should be called the *physical*. Has Christian humility, meekness and devotion kept pace in this country with our physical environments? O no! These have gone forward at rail-road speed, leaving religion behind to travel at its ancient rates. The consequence is, that the physical is uppermost, foremost and all attractive. Hence the love of money is elevated into a doctrine and preached from father to son as a cardinal virtue. Mammon's golden wand threatens to strike our hand with spiritual impotency. Six days of the week (and with some seven) are devoted to the *physical*. Wherever we turn we see all hands laboring for it. It absorbs all speculations, it tasks all minds, it captivates all hearts. Steamships, factories, money, office, power, dress, equipage, these are the guiding stars; and if things go on for the next twenty years, as they have for the last twenty, our whole country may be symbolized as a rail-road, an upholstery warehouse, or a dining table.

I ask what power exists sufficient to arrest this sensual tendency of our age? Can they who have produced this state of things be induced to retrace their steps or undo their work? Certainly not. The only place where the moral reformation of the age can effectually begin is, *at the family fireside and in the Sunday School;* and the only agents capable of producing in the future a sure and permanent elevation of Christian ideas are the children who are to give form and pressure to the coming age. Many years ago I came to the conculsion that our common schools are the hope of the state and therefore I labored for them; I have now come to the conclusion that our Sunday Schools are in like manner the hope of the Church, and that every Christian philanthropist should give them his aid.

Do not say that I underrate preaching. I have preached during more than a quarter of a century; I believe in it; for it is sometimes the very power of God unto salvation to the humble, penitent and pious soul; but, it does not reach all; it cannot reach the case we are contemplating; it cannot undermine and overthrow the *all-absorbing worldly-mindedness* which lives in the physical and rests in the outward. And why? Because it addresses those chiefly who have brought about this state of things and who will not retrace their steps; and it does *not* address those (the young) who are susceptible of receiving the true christian revolutionary idea. The great battle with 'the world, the flesh and the devil' is to be successfully fought at the fireside and in the Sunday School. What is the plain truth in this matter? Do grown-up men, such as we have alluded to, change much? Men, sensual, ambitious and intellectual have heads and hearts hardened by the ceaseless hammerings of this world. The enterance-places are all calloused. The sword of divine truth, though tempered to a seven-fold hardness, is shattered to pieces when it tries to strike through such stoney hearts. Will such minds go to the preacher for direction? They would go to him as one goes to a sun-dial at midnight. Who has not seen such men addressed by sermons full of heaven's own power? So I have seen the lightnings throw their splendour round mountains of ice. Such men are not very often converted into moral and religious reformers. The dews of divine grace rests on such hearts as on the marble, while they descend on the child's as on the tender herb and opening flower.

I do not underrate preaching when I say it has to deal chiefly with fixed habits or indurated ideas. In all my travels I have not found a ministry more intelligent and devoted than that of New England; but, they have not the apostolic gift of casting out demons; and the worldly-mindedness of our day is named *Legion*. It is my opinion that the Sunday School *can* exorcise the evil spirit. We must have religious truth travel faster and further in men's souls than physical ideas and physical provisions. The spiritual must rise to its true natural place. The age cannot become Christian until this is realized.

What then is needed? I answer *a new spiritual era*. How can it come? By a wider and deeper faith in Christ; by a faith which believes that Christianity *can* reconstruct the world on the heavenly model; a faith that embraces Christ as the true theory of the soul, as the exponent of the divine idea, as the attainable spiritual age and as the first standard of celestial character.

My friends,—my study of natural science has confirmed my faith in Christ. He takes up the work of creation just where the Deity left it. The universe, the soul and Christ are in one. The order and harmony existing in nature are the very mirror of the order which reigns in the spiritual world. None of us, in this day, can comprehend the extent of the Saviour's words. What does he mean when he says that we can become one with him exactly as he is one with the Father? Ponder his words; 'I am the vine and ye are the branches.' 'He that eateth my flesh and drinketh my blood *dwelleth in me* and I in him.' 'I pray for them, that they all may be one, *as* thou Father art in me and I in thee, *that they may be one in us.*' 'May they be one even *as* we are one; I in them and thou in me; that they may be made perfect in one.' *This* oneness, this communion is never explained by us and is never exhibited by us. Christianity has produced an era of light, its aim is to produce an era of *love*. When this new era comes; when men shall have put on Christ; when the same mind shall be in them that was in him; when they shall be Christ's *as* Christ is God's, *then* the *physical* will sink to its subordinate place and the *moral* will pioneer the world. Then will men dwell in the divine idea, become partakers of the divine nature, and God will shine in the soul as shines the sunbeam in a drop of dew. Then will men feel that heaven is *now* and *here*, and they will apprehend the harmonies of the universe *which are the ways of God*. Departed Christians have come into all these communions; and I believe that God's kingdom can thus come to us and can likewise be in us. I believe this heavenly era will dawn on our globe, though under a higher civilization than we have yet dreamed of. It will be introduced not in convulsive suddenness, but through the instrumentality of scriptural CULTURE; and the Sunday School is the most effective agent now existing to hasten its advent. Let us pray and labor.

For the Register.

BRIDGEWATER,—OLD AND NEW CHURCH.

Our feelings, of late, have been profoundly affected, in standing among, and beholding the ruins of the Old Church, belonging to the First Congregational Society in Bridgewater, (sometimes, but erroneously, called *South* Bridgewater.) There, upon its gentle eminence, which may well be called a consecrated spot, having been the site also of a preceding sanctuary, it stood, as usual in our New England villages, near the place of graves, where the 'forefathers of the hamlet sleep,' but which is now no longer devoted to that purpose, having given place, in this respect, to another and beautiful cemetery, at the west side of the village, on a cone-like hill, of remarkable regularity of shape, which, from the extensive view it affords of the surrounding country, has received the appropriate name of Mount Prospect. For 85 years, or nearly, three generations, this ancient and venerable Church had thus stood the wear and tear of time and the elements, and unfolded its doors to all that sought instruction in the way of truth and holiness, peace, happiness, and glory. During that long period, it had indeed, in the year 1810, 50 years after its erection, or only 35 years ago, undergone what was then thought a complete and thorough repair; but the whole, improvements and all, was now in such a state of decay as to be deemed by the Society no longer fit for the purposes of public worship. The house was, accordingly sold about a fortnight *since*, and last week the demolition commenced; and now, that once fair fabric, so long the only place of worship for all the inhabitants of the village, on which so many eyes have rested with delight, to which so many steps have turned for devotion, and which was near and dear to so many hearts, has passed away, reminding us forcibly of the great poet's lines;—

'The cloud-capped towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve,
And, like the baseless fabric of a vision,
Leave not a wreck behind.'

This will soon be literally true of the Old Church in Bridgewater. It will have left not a wreck behind; nothing but thin air—the wide and wandering atmosphere, where once the goodly fabric of God arose.

It may be well to mention that the different pastors of the Society in the two successive meeting-houses have been as follows:

Rev. Benjamin Allen, from 1717 to 1730.
Rev. John Shaw, from 1731 to 1791.
Rev. Zedekiah Sanger, D. D., installed as college with Rev. Mr. Shaw, in 1788, and continued as pastor till 1819.
Rev. Richard M. Hodges, from 1821 to 1833.
Rev. Theophilus P. Doggett, from 1833 to 1844, besides the present pastor.

In the mean time, the First Congregational Society, with a zeal and unanimity that do honor to their desire and efforts to sustain and promote the cause of sound and liberal Christianity in their midst, for themselves, their children, and the community in which they dwell, have erected, higher up, and thirty feet back of the site of its predecessor, at dignified distance from the roads that curve gracefully in front, and at the side of it, a new and singularly beautiful Church, of the Grecian Ionic order, looking down a still longer slope of green, (in time to be bordered with trees,) than the old building, and commanding a still more extensive prospect of the surrounding country to the East of the village. The design of the edifice, upon which the eye rests with so much pleasure, and which has called forth so much admiration, is new and original, and reflects the highest credit on the taste and talent of the architect, Mr. S. K. Eaton of Rochester, Mass. We understand the dedication is fixed for Wednesday, Nov. 19.

C. B.

For the Register.

ORDINATION.

On Wednesday last, Rev. William B. Greene, recently of the Theological School, Cambridge, was ordained as Pastor of the First Congregational Church of South Brookfield. The Council assembled at 10 o'clock, of which the Rev. Dr. Thompson of Barre was chosen Moderater, and opened the meeting with Prayer. The public religious services were introduced with prayer by the Rev. Mr. Allen of Northborough. Selections from Scripture were read by Rev. Samuel May of Leicester. The Sermon was preached by Rev. James F. Clarke of Boston from II. Cor. iv. 13. 'We also believe, and therefore speak.' The Ordaining Prayer was offered by Rev. Mr. Wellington of Templeton. The Charge by Rev. Dr. Parkman of Boston. The Right Hand of Fellowship by Rev. Mr. Nute of Petersham. The Address to the People by Rev. Alonzo Hill of Worcester. The Benediction by the Pastor.

The services were attended by a numerous assembly, and we rejoice in the good prospects of that ancient and respectable Society.

GEN. GIDEON FOSTER OF DANVERS.

The name of Gen. Gideon Foster has so long been known and revered in this community, that his death demands a brief notice of his life and character. At the commencement of the revolutionary contest with the mother country, then in the prime of life and the vigor of manhood, he took an active and conspicuous part, in favor of the rights of the people. He was one among those who did so much to distinguish their native town of Danvers, in her patriotic efforts. While Gov. Gage had his head-quarters in Danvers, and a regiment of British troops was stationed there, he organized a company of 'minute men' to be ready at a moment's warning, and was chosen their commander. On the first alarm being sounded, he was found at the head of his company, and obtaining leave of the commander of the Regiment, he marched with them from Danvers to West Cambridge, sixteen miles in four hours, and engaged with the enemy: He was afterwards conspicuous as commander of his company at the battle of Bunker Hill.

But it is not for his services in the field so much, as for his virtues and example as a good citizen, that his memory is to be cherished. For sixty years or more, in succession, he was found constant at the polls at the Annual Election, and among the first to deposit his ballot. He persevered to the end, a brilliant example of genuine patriotism without wavering. His fellow citizens, with one accord, voluntarily assembled on the intelligence of his death, and took measures to notice the event with due respect for his memory.

General Foster was buried, with military honors, his remains being attended to the grave by the Salem Artillery and a portion of the 6th Lt. Infantry Regt., consisting of the Lynn Rifle Corps, bearing a standard, (presented to them nine years ago by the veteran himself,) the Danvers Light Infantry, and the Salem Light Infantry; the whole being commanded by Col. Joseph Andrews. The regimental colors were borne, shrouded in crape; and the national flag was displayed at half mast from the armories of all the military companies in our city.

Funeral services were performed at the Unitarian Church, in Danvers, where a eulogy was pronounced by Hon. Daniel P. King, and prayers were offered by Rev. Dr. Flint, of Salem, and Rev. Mr. Field, of Danvers.

The Officers of the Beverly Light Infantry were also in the procession.

The Manchester Light Infantry, and the two Marblehead companies were prevented by the rain from joining the escort. [Salem Gazette.

ERRATUM. In the account of the proceedings of the New York Convention, in our last paper, it was stated that the third resolution, respecting certain changes in the mode of conducting religious worship, was adopted. The truth is, that a motion to lay it on the table, offered by Rev. Dr. Gannett, from an anxiety to avoid all appearance of interfering with the independence of the Congregational Churches was unanimously adopted.

☞ The department of our paper which we have entitled 'Religious Summary' has been made to give place, in this and the preceding number, to the pressure of matter occasioned by the New York Convention. It is our purpose to continue to present, except on extraordinary occasions, under that head, indications of the movements, and spirit, and progress of the various religious denominations, in this and other countries.

NEW PUBLICATIONS.

I. Lectures to Young Men, on Various and Important Subjects. By Henry Ward Beecher; Indianapolis, Indiana. Second Edition. Salem; Published by John P. Jewett & Co. Boston; J. H. Francis.

This volume is dedicated to 'Lyman Beecher D. D.,' as the parent, teacher, and companion of the author. We have read it with the greatest satisfaction and approbation. Every man who loves his country cannot but look upon it as an invaluable benefaction to it. If truth, eloquence and talent in the form of a book, can do anything to rescue from evil, and turn to good, the influence of the young men of America, such an effect will be produced by this volume.

The style is free, and manly; and richly embellished with vivid and striking imagery, spontaneously suggested by a lively and copious fancy, to an earnest and kindled mind. We cordially and unreservedly commend it to the young men of our country. The following extracts are specimens of the forcible and effective style of diction and sentiment which renders interesting each page of the book.

'Extravagance is a prolific source of Dishonesty. Extravagance,—which is foolish expense, or expense disproportionate to one's means,—may be found in all grades of society; but it is chiefly apparent among the rich, those aspiring to wealth, and those wishing to be thought affluent. Many a young man cheats his business, by transferring his means to theatres, race-courses, expensive parties, and to the nameless and numberless projects of pleasure. The enterprise of others is baffled by the extravagance of their family; for few men can make as much in a year as an extravagant woman can carry on her back in one winter. Some are ambitious of fashionable society, and will gratify their vanity at any expense. This disproportion between means and expense soon brings on a crisis. The victim is straitened for money; without it he must abandon his rank; for fashionable society remorselessly rejects all butterflies which have lost their brilliant colors. Which shall he choose, honesty and mortifying exclusion, or gaiety purchased by dishonesty? The severity of this choice sometimes sobers the intoxicated brain; and a young man shrinks from the gulf, appalled at the darkness of dishonesty. But to excessive vanity, high-life with or without fraud, is Paradise; and any other life Purgatory. Hence many resort to dishonesty, without a scruple. It is at this point that public sentiment half sustains dishonesty. It scourges the thief of Necessity, and pities the thief of Fashion.

The struggle with others is on the very ground of honor. A wife led from affluence to rigid penury and neglect; from leisure and luxury to toil and want; daughters, once courted as rich, to be disesteemed when poor—this is the gloomy prospect, seen through a magic haze of despondency. Honor, love, and generosity, strangely bewitched, plead for dishonesty as the only alternative to such suffering. But no, young man, to your wife; tell her the alternative; if she is worthy of you, she will face your poverty with a courage which shall shame your fears, and lead you into its wilderness and through it, all unshrinking. Many there be who went weeping into this desert, and ere long, having found in it the fountains of the purest peace, have thanked God for the pleasures of poverty. But if your wife unmans your resolution, imploring dishonor rather than penury, may God pity and help you! You dwell with a sorceress, and few can resist her wiles.'

'The example of political men, office seekers, and public officers, is not usually conducive to industry. The idea insensibly fastens upon the mind, that greatness and hard labor are not companions. The inexperience of youth imagines that great men are men of great leisure. They see them much in public, often applauded, and greatly followed. How disgusting in contrast is the mechanic's life; a tinkering shop,—dark and smutty—is the only theatre of his exploits; and labor, which covers him with sweat and fills him with weariness, brings neither notice nor praise. The ambitious apprentice, sighing over his soiled hands, hates his trouble work:—neglecting it, he aspires to better things.—plots in a caucus; declaims in a bar-room; fights in a grog-shop; and dies in a duel.

'But the Indolence begotten by venal ambition must not be so easily cropped. At those periods of occasional disaster when embarrassments shroud the face of commerce, and trade drags wearily, sturdy laborers forsake industrial occupations, and petition for office. Had I a son to gain a livelihood by toil, I had rather bury him, than witness his beggarly supplications for office;—sneaking along the path of men's passions to gain his advantage; holding in the breath of his honest opinions; and breathing feigned words of flattery to hungry ears, popular or official; and crawling, viler than a snake, through all the unmanly courses by which ignoble wretches purloin the votes of the dishonest, the drunken, and the vile.'

'The wit. It is sometimes said by phlegmatic theologians that Christ never laughed, but often wept. I shall not quarrel with the assumption. I only say that men have within them a faculty of mirthfulness which God created. I suppose it was meant for use. Those who do not feel the impulsion of this faculty, are not the ones to sit in judgment upon those who do. It would be very absurd for an owl in an ivy bush, to read lectures on optics to an eagle; or for a mole to counsel a lynx on the sin of sharp-sightedness. He is divinely favored who may trace a silver vein in all the affairs of life; see sparkles of light in the gloomiest scenes; and absolute radiance in those which are bright. There are in the clouds ten thousand inimitable forms and hues to be found no where else; there are in plants and trees beautiful shapes and endless varieties of color; there are in flowers minute pencillings of exquisite shade; in fruits a delicate bloom,—like a veil, making the face of beauty more beautiful; sporting among the trees, and upon the flowers, are tiny insects—gems which glow like living diamonds. Ten thousand eyes stare full upon these things and see nothing; and yet thus the Divine Artist has finished his matchless work. Thus, too, upon all the labors of life, the events of each hour, the course of good or evil; upon each action, or word, or attitude; upon all the endless changes transpiring among myriad men, there is a delicate grace, or bloom, or sparkle, or radiance, which catches the eye of Wit, and delights it with appearances which are to the weighter matters of life, what odor, colors, and aymmetry, are to the marketable and commercial properties of matter.'

'When wit is unperverted, it lightens labor, makes the very face of care to shine, diffuses cheerfulness among men, multiplies the sources of harmless enjoyment, gilds the dark things of life, and heightens the lustre of the brightest.'

'The Wit is liable to indolence by relying upon his genius; to vanity, by the praise which is offered as incense; to malignant sarcasm, to revenge his affronts; to dissipation, from the habits of exhiliration, and from the company which court him. The *mere* Wit is only a human bauble. He is to life what bells are to horses, not expected to draw the load, but only to jingle while the horses draw.'

We have had occasion before to remark to our readers that every strong and illuminated mind that appears in any sect whatever, ought to be hailed as a fellow-laborer with us in the cause of Liberal Christianity. However closely the harness of a creed may be fitted, when the mind works strongly, it will work freely. All earnest literature, all earnest speech, is adverse to error and favorable to the truth. Here is a writer whose creed we presume binds him to the doctrine of the total depravity of man by nature, but in the fervid glow of his interest in the subject of his book, that doctrine can no more hold down his thoughts, than straws the limbs of a giant.

Speaking of the Cynic, he thus bears testimony to some excellencies still remaining in human nature, and advocates a disposition to recognize and appreciate them.

'I do believe that man is corrupt enough; but something of good has survived his wreck: something of evil, religion has restrained, and something, partially restored; yet, I look upon the human heart as a mountain of fire. I dread its crater, I tremble when I see its lava roll the fiery stream. Therefore, I am the more glad, if upon the old crust of past eruptions, I can find a single flower springing up. So far from rejecting appearances of virtue in the corrupt heart of a depraved race, I am eager to see their light as ever mariner was to see a star in a stormy night.

Moss will grow upon gravestones; the ivy will cling to the mouldering pile; the mistletoe springs from the dying branch; and, God be praised, something green, something fair to the sight and grateful to the heart, will yet twine around and grow out of the seams and cracks of the desolate temple of the human heart!

Who could walk through Thebes, Palmyra, or Petra, and survey the wide waste of broken arches, crumbled altars, fallen pillars, effaced cornices, toppling walls, and crushed statues, with no feelings but those of contempt! Who, unsorrowing, could see the stork's nest upon the carved pillar, satyrs dancing on marble pavements, and scorpions nestling where beauty once dwelt, and dragons the sole tenants of royal palaces? Amid such melancholy magnificence, even the misanthrope might weep! If here and there an altar stood unbruised, or a graven column unblemished, or a statue nearly perfect, he might well feel love for a man-wrought stone, so beautiful, when all else is so dreary and desolate. Thus, though man is as a desolate city, and his passions are as the wild beasts of the wilderness howling in king's palaces, yet he is God's workmanship, and a thousand touches of exquisite beauty remain. Since Christ hath put his sovereign hand to restore man's ruin, many points are remoulded, and the fair form of a new fabric already appears growing from the ruins, and the first faint flame is glimmering upon the restored altar.'

Again, in another connection, he openly maintains the original predominance of virtue in the youthful heart.

'The young are seldom tempted to outright wickedness; evil comes to them as an enticement. The honest generosity and fresh heart of youth would revolt from open meanness and undisguised vice. The Adversary *conforms his wiles to their nature.*'

II. The Christian Examiner and Religious Miscellany No. cxxxii. Fourth Series. No. xii. November, 1845. William Crosby.

This work has made its appearance, with its uniform and invariable punctuality. The present number is, we think, even of a higher order than its predecessors. The first article, a 'Plea for Theology,' is Dr. Lamson's Address before the Alumni of the Cambridge Theological School, at its last Anniversary. From this valuable and learned discourse we shall take occasion, as soon as we can find room for it, to present an extract to our readers. Without characterising the contents of this number in detail, all of which are worthy of commendation and do credit to the work, we would acknowledge many valuable suggestions, and excellent sentiments in the article on philosophy. The critique upon the great poem of Festus is just and striking. The notice of that excellent Christian and author, the late Rev. Jona. Farr, is well merited, as is also the commendation of Mrs. Dana's Letters. We regard Mrs. Dana's work as one of the most useful and effective volumes that can be put into general circulation, and shall be greatly disappointed if the experience of its author is not multiplied in the case of many, very many of her readers. The poetical department of this number is particularly interesting.

III. J. Munroe & Co. have sent us—Proverbial Philosophy; a book of Thoughts and Arguments, originally treated, by Martin Farquhar Tupper, Esq., A. M., of Christ Church, Oxford. First and Second Series. Fourth American, from Fifth London Edition.

This work, correctly indicated by its title, has commanded great notice, from the valuable sentiments which are compressed on every page, and in every line. The following appeal to the justice and magnanimity of American publishers, ought to be regarded, and one would suppose would be, in the case of a book of this character and class.

'Imprimatur. In the absence of any Copy right Law, international between Great Britain and the United States of North America, and with a view at once to protect my rights as an Author, to save from imputation of piratical dealings the honor of my transatlantic publisher, and to ensure for American readers an accurate edition of a work already well known in both hemispheres, I, the undersigned, being both Author and Proprietor of the work in question, hereby grant to Herman Hooker, publisher, of Philadelphia, my exclusive permission and authority to print and publish, within the United States, both series of my 'Proverbial Philosophy,' now completed. Provided, that Herman Hooker furnishes an accurate reprint from the last London edition of the two volumes—that he issues the work in a creditable and superior style, and that [here follow the terms of remuneration]. And although, from the want of positive law on the subject, this Grant and Authority may fail of having more than a merely moral sanction, it is still believed and expected, that the respectable booksellers of the United States will abstain from infringing the right thus bestowed on Herman Hooker, and that no fraudulent competition will arise to deprive him of the exclusive benefit of this my Imprimatur.

MARTIN FARQUHAR TUPPER. [*Seal.*]

Dated, Brighton, County of Sussex, England, the 29th day of June, 1843.

IV. The Monthly Religious Magazine. Nov. 1845. Vol. 11. No. XI.

This useful periodical contains in the present number, an interesting discourse by Rev. Mr. Waterston on the character of the late Judge Story, 'A Sabbath in the City,' a poetical peice on 'A Storm at Pigeon Cove,' a commendatory notice of Professor Upham's Work on 'The Hidden Life,' Mr. Dall's Sermon on retiring from the Ministry at Large in Baltimere, and a very excellent account of the New York Convention.

V. Little's Living Age. Nos. 76, 77, 78.

This valuable and cheap re-print and select collection of the periodical literature of the day, has passed into the hands of Waite, Peirce & Co., 1 Cornhill.

VI. Gould, Kendall & Lincoln have published, in neat and beautiful pocket editions, three volumes, each ornamented with an elegant illuminated frontispiece, and attractive from the value and interest of their contents, 'The Mourner Consoled,' containing the Cypress Wreath, by Rev. R. W. Griswold, and the Mourner's Chaplet, by John Keese.—'The Young Christian's Guide' to the doctrines and duties of a religious life. From the writings of J. Edwards, J. A. James, and J. Harris—and 'The Wedding Gift,' or duties and pleasures of domestic life.

VII. 'The Child's Friend; designed for families and Sunday Schools; edited by Eliza L. Follen.' Nov. 1845. Vol. 5. No. II. Leonard C. Bowles, No. 118 Washington street. A valuable work containing useful and interesting matter in an uncommonly neat form.

SECULAR INTELLIGENCE.

WEEKLY SUMMARY

☞ In a laboratory, at Cincinnati, four thousand pounds of sulphuric acid, between one and two tons of copperas, and one ton of alum, are manufactured daily. In this establishment a platina kettle, holding about fifty gallons is employed. It weighs sixty pounds and was manufactured in Paris. It cost $9,300, paying a duty $1.470.

☞ A few days since, Miss Eliza Baker, a member of the family of Rev. Mr. Huntoon, of Canton was so badly burned by the taking fire of camphene, as she was lighting alamp, that she died the next day.

☞ A man was killed lately by falling, at night into a pit, about ten feet deep. The coroner's jury very properly, brought in a verdict of manslaughter against the two contractors who had left the vault uncovered and without any precaution against such an accident.

☞ Numerous fires are mentioned in the papers.

☞ Pickpockets seem to be pursuing their operations, in this city, on a large scale, and with greater audacity and skill than ever before.

☞ A convention has recently been held at New York of persons interested in claims on account of French spoliations prior to 1800. Measures were taken to procure a vigorous, and it is hoped, an effectual movement upon the Congress about to be convened. Our government in a stipulation with France, agreed to assume the obligation of these claims, and bound itself to meet and answer them. So far as it fails to satisfy the just demands of any claimant, it withholds from him what it has promised to pay, and of which it has received the consideration. It will be indeed a dishonor to the nation to have it repudiate the righteous demands of its own people.

☞ Various rumors are circulated respecting the state and prospects of the Oregon negotiation. Some compromise must be agreed upon. Neither party will relinquish all its claims. It is said that it has been proposed to let the territory remain in joint occupancy for 20 years, and then leave it to its inhabitants to determine to which of the two governments to attach themselves, or to set up for themselves, if they should be so inclined. It is thought that this would secure the whole territory to the United States. It is impossible to foresee what twenty years may bring forth, in the political condition and relations of the world.

☞ The steamer Caledonia arrived at 8 o'clock on the morning of the 3d. 105 passengers from Liverpool to Boston—8 from Liverpool to Halifax, and 11 from Halifax—124 in all.

Bread stuffs were high and would continue so, as the weather had been unfavorable, and the crops were deficient from that cause, as well as from the disease in the potato. Cotton, as a natural consequence, was falling. The interest on money had advanced and was rising. The prospects, upon the whole, were quite alarming. At the very time of this impending scarcity, the Railroad mania is rushing to an extravagance which, of itself, must bring on a revulsion. There is reason, from all these causes, to apprehend a crisis of the most serious nature.

Notwithstanding the disastrous consequences threatened to the very subsistence of the population in Ireland, O'Connell was keeping up his political agitation, calling off the people to attend mass meetings, and collecting his weekly rent. 200,000 were said to have been present at Castlebar, on a Sunday. The most prosperous people on earth would be impoverished by such perpetual gatherings, excitements and contributions.

Among the eminent persons whose deaths are reported by this arrival are Mrs. Elizabeth Frye and Earl Spencer.

Is there sufficient Food in the United Kingdom for the Inhabitants up to next Harvest? A writer in the Mark Lane Express has some very sensible remarks on this important subject; and comes to the conclusion that there is not. He, therefore, recommends government at once to rescind all duties on grain for a year, in order to avoid the great distress and misery which else will inevitably follow. He adds, 'Necessity has no law.' This is one plea for such a measure, and the example of Belgium is another.

Railway Notabilia. (From English papers.) *Conversion of the Regent's Canal into a Railway.* The Regent's Canal has been purchased by a new railway company. The purchase money is £1,000,000, of which sum £500,000 is to be paid down, and the remaining £500,000 is to be paid in three instalments, extending over a period of three years. The purchase was legally ratified on Thursday. The result will be most advantageous to the present shareholders in the canal, for they will now receive £46 for each share, although a short time since, the shares could have been procured as low as £13. The Regent's Canal begins at Paddington and terminates at Blackwall, and we shall consequently have a railway running through the heart of London, and connecting the Great Western, the London and Birmingham, and Eastern Counties Railways. [Railway World.

The Great Western Railway. A writer in the Times says, the trains on this line have been running both ways on the same rails this week, and that for very considerable distances.

First Direct Line in Ireland. This, says the Dublin Post, will be accomplished by the Cork and Fermoy, passing through and opening up a most beautiful and picturesque country, which will afford a quick transit, while it delights the antiquated admirers of the old coach roads. Although but a comparatively small line, being little more than twenty miles in extent, it will become an important connecting link of the great chain of communication between Cork and Dublin, and by its approximation with the Waterford and Limerick line, will render the transit a matter of comparative ease between England and the important towns referred to.

Railways in New South Wales. One million is to be expended in the improvement by railway of our penal settlements in New South Wales. Emigrants to Botany Bay are to have the benefit of a line from Sydney to Paramatta and Penrith.

Who wouldn't be an Engineer? We hear that the price of engineers has so advanced in the market that Sir John Rennie is to have £1,000 per week for the survey of a new line in the north. [Herapath.

A new project is the formation of a "Railway Carriage Building Company."

Railways in the Tropics. Railways have reached the tropics The Mauritius line proposes to unite the ports of Louis and Mahebourg.

Railway Communication between London and Manchester. There are not less than ten railway projects on foot for providing nearer routes between London and Manchester than the one now existing. The number of shares in these companies amounts to 758,000 and the capital £23,150,000.

Railway Club. A new club is forming in Westminster, to be called the Prince of Wales' Club, for the special accommodation of the directors of Railway Companies.

Amazing Project. The longest tract of railway ever contemplated in Europe, is that from St. Petersburg to Odessa, extending over an uninterrupted line of 1,600 miles. It would connect the Baltic, the Black and the Caspian Seas, traversing three different zones of temperature; and a person may then leave the Russian capital in the depth of winter, and arrive, on the same rail, at Odessa, in warm, nay hot weather.

☞ The population of Bangor, in Maine, is 11,690.

☞ The mastodon has been purchased by private contributors, and presented to Harvard College. This has been effected, in a great degree, by the exertions of Prof. Webster.

AMERICAN UNITARIAN ASSOCIATION.

The Treasurer acknowledges the receipt of the following sums, viz:

From the Auxiliary Association in Tyngsboro',	$ 5,00
C. Thomas Esq., a Donation,	2,00
From the Auxiliary Association in Burlington, Vt.,	33,00
From the Auxiliary Association in Montreal,	43,00
From the Ladies of the Unitarian Society in Montreal, to constitute their Pastor, Rev. John Cordner, a Life member,	30,00
Benjamin Holmes Esq., of Montreal, to constitute himself a Life member,	30,00
From the South Parish Association in Portsmouth, N. H., in aid of Unitarian Society in Toronto,	75,00
From Auxiliary Association in Keene, N. H.,	44,00
From Rev. Mr. Livermore's Society in Keene, N. H.,	27,00
From the Auxiliary Association in Rev. Mr. Huntington's Society in Boston,	45,23
From the Auxiliary Association in Albany, (in part)	25,00
From the Ladies Tract Society fn Stow,	11,50
From the Auxiliary Association in N. Brunswick, N. J.,	10,00
From Rev. Mr. Withington's Society in Leominster,	33,00
From the Auxiliary Association in Rev. Mr. Putnam's Society in Roxbury,	70,00
From the Auxiliary Association in Trenton, N. Y.,	19,00
From the Ladies Association for Christian Benevolence in Rev. Calvin Lincoln's Society in Fitchburg,	100,00
From the Auxiliary Association in Rev. Mr. Ellis's Society, Charlestown,	19,00

We publish with pleasure the following grateful acknowledgement, and rejoice in the evidence of generous liberality on the part of our clergy and people, which the case presents.

For the Register.

LIBERAL CHRISTIANITY.

The wants of a Literary Institution, in Michigan Conference, having been presented for aid, with but little effect, its friends were nearly desparing of relief, when the generous feelings of a high minded and liberal clergy were expressed by the Rev. Drs. Lowell, Gannett, Lothrop and Bartol, in letters commending the object to their people as every way entitled to confidence and support. The hearts of the people beat in unison with their generous clergy. I would gladly name the benefactors in this cause of Education and humanity, but I may only say at this time, the generous merchants and manufacturers of Boston have responded to this call. They have relieved and assisted thousands of other benevolent objects. They feel a satisfaction in doing good. They are the better off for having relieved the wants of the world. Instead of making a stranger feel they have no sympathy for him, they assure him that they are thankful that he has called. I have been assured that others in Boston will be equally willing to promote the cause of Protestant education. That God in his infinite fulness may more abundantly diffuse of his grace and from his bounties, to these liberal and high minded ministers of the Lord and to the honorable and generous sons of our pilgrim fathers, and gather all to the possession of indescribable riches and glory in his eternal kingdom, shall ever be the prayer of your humble servant.

REEDER SMITH,
Agent of the Wesleyan Seminary,
Albion, Mich.

This Seminary is located 100 miles west of Detroit on the Western Railroad, was opened in 1844, received the first year 234 pupils male and female, has but a part of the building erected. The institution is much wanted for the promotion of Protestant and religious education. The natives are there to be prepared to help their own nation. It promises to be highly useful, is the only one of the kind in the state; funds are much wanted to finish and furnish it, and to relieve it from embarrassment.

Any generous heart wishing to communicate with me, will confer a favor by addressing a note to me at the U. S. Hotel.

REEDER SMITH,
Agent and Minister of the Gospel in the M. E. Church, Detroit, Mich.

☞ SUNDAY SCHOOL SOCIETY. The Treasurer of the Sunday School Society acknowledges the receipt of Ten Dollars from the Ladies' Benevolent Association in Northborough, Mass., to constitute their Pastor, Rev Joseph Allen, a Life Member; 'by which testimony of regard and affection, they would manifest their deep interest in the welfare of this noble Institution, and their just appreciation of his well-directed and devoted efforts to sustain and cherish it.' Boston, Nov 4, 1845.

☞ UNION PASTORAL ASSOCIATION.—The next regular meeting will be at Providence, at the house of Rev E. B. Hall, on Tuesday, Nov 11, at 11 o'clock, A. M.

Public service in the First Congregational Church in the evening, at 7 o'clock.

SAML. OSGOOD, Sec'y.
n8

MARRIAGES.

In this city, 30th ult, by Rev Dr Parkman, Mr Jas. M. Dolliver to Miss Mary, daughter of Mr Henry Gurney.

On Sunday evening, at the Winter street Church, Mr William Chadbourne to Miss Elizabeth Ann Stanton.

In South Boston, 30th ult, by Rev Mr Patton, Hamilton, Hutchins, Esq. of Concord, N. H., to Miss Mary J., daughter of Daniel Chandler, Esq. of S. B.

In Charlestown, 2d inst, by Rev Mr Wetherbee, Mr Ebenezer R. Cook to Miss Sarah Jane Doloff.

DEATHS.

In this city, 3d inst, Mr Jacob R. Bacon, 27.

4th inst, Mr Sumner Adams, 42.

On Saturday evening, Robert Means Lawrence, son of Amos Lawrence, Esq., a member of the Junior Class of Harvard University.

In Dorchester, 3d inst, Mrs Abigail Pollard, 69, formerly of Billerica.

In Stockbridge, 2d inst, John Rowe Parker, Esq. 68, late Proprietor of the Marine Telegraph in this city.

In Leominster, 31st ult., Dea John Bass, a revolutionary soldier, 86 yrs and 6 mos.

PAINE & BURGESS, Publishers and Wholesale Dealers in School and Miscellaneous Books, Blank Work, Stationery, &c. &c., 62 John street, New York,

Are constantly enlarging their facilities for the supply of Country Dealers in every department of Literature. Their stock of School Books embraces all the most popular works now in use; and the very liberal addition they have recently made to their rate of discount, must render this 'House' the most available to purchasers.

Attention is particularly requested to the following list of School Books, several of which they have lately published.

SMITH'S SCHOOL GEOGRAPHY AND ATLAS embody a larger amount of matter, for the price, than any similar works in use; and we may safely infer, from their large circulation, that none are more highly appreciated by the public.

SMITH'S PRACTICAL AND MENTAL ARITHMETIC is peculiarly recommended by the ease and facility with which the pupil is initiated into the mystery of figures. The Intellectual and Practical Exercises are so nicely proportioned, that he never wearies of his task, or forgets what he has once committed to memory.

SMITH'S NEW ARITHMETIC has been pronounced by a mathematician of the highest standing, to be 'the best arithmetic ever published.' Although it covers a wider field than the Practical and Mental Arithmetic by the same author, it is not designed to supersede it; but may be substituted, at the discretion of the teacher.

KEYS to both Arithmetics, for the use of Teachers.

CLAGGETT'S 'ELOCUTION MADE EASY,' as its name imports, is an attempt to simplify the subject, and adapt it to the capacity of beginners, without omitting of the more important Rules and Illustrations of more advanced works. That the author, who is a practical Elocutionist, has succeeded admirably in the execution of his task, there can be no doubt. The work has already received the most flattering testimonials from Teachers and County Superintendents in every quarter, and has been unanimously adopted by the Board of Education at Baltimore, Brooklyn and other places, as a text book to be used in the public schools. Price 30 cts.

CLAGGEET'S AMERICAN EXPOSITOR will be found a valuable assistant to children in acquiring an accurate knowledge of words and their definitions.

TOWER'S INTELLECTUAL ALGEBRA may be regarded as a decided improvement on all preceding works. It is the first attempt that has been made to divest the subject of its objectionable features; and if necessary, it may be profitably used as a substitute for elementary works on Arithmetic. Price 38 cents.

The following extract of a letter from E. G. Storke, Esq., Superintendent of Common Schools for Cayuga County, N. Y., will place the subject in its true light:

'Auburn, Sept. 20, 1845.

'I regard it as the legitimate successor of Colburn's First Lessons: and it will, in my opinion, prove as valuable to the student of Algebra as that has been to the student of Arithmetic. It divests the subject of its mystery and repulsiveness, and brings its principles clearly before the mental vision; so simplified and illustrated, that they can be readily comprehended by most pupils of from 10 to 12 years of age.

'I therefore hail with pleasure this new and valuable incentive to mental exercise in our schools, and am satisfied that the work has but to be examined, to be approved and adopted. It is peculiarly adapted to the wants of our Common Schools; and, to facilitate its introduction, we shall give the members of our Teachers' Institute, which is soon to convene, daily and thorough exercises in it.'

IVES' MUSICAL SERIES. The Musical A. B. C. (now in press) will form No 1 of a series embracing the entire course of study, and intended to perfect the scholar in that important branch of education in the shortest possible way. It is a Work of great simplicity, adapted to the capacity of the merest child.

THE MUSICAL SPELLING BOOK, or No 2, bears the same relation to the preceding that an ordinary Spelling Book does to the Book of the English Alphabet.

THE MUSICAL READING BOOK, No 3, as its name imports, will enable the pupil to combine and apply the elementary principles embraced in the foregoing Nos. and qualify him for mastering the more difficult performances of the Beethoven Collection.

THE BEETHOVEN COLLECTION OF SACRED MUSIC contains a New Method of Instruction in the Rudiments of Music and the Art of Reading with Intonation. The reputation of the Author is sufficient to give it a passport to public patronage without the aid of testimonials or recommendatory notices. This new edition is characterized by a style of elegance in the 'getting up,' which is seldom found in works of this description. Price only $1.

JUST PUBLISHED.

The Challenge of Barletta, by Massimo D'Azeglio.
The Florentine Histories, 2 vols, by Niccolo Machiavelli.
The Citizen of a Republic, by Ansaldo Ceba.
The Autobiography of Vittoria Alfieri.
Prairiedom, or Rambles and Scrambles in Texas or New Eshemadura, by a Southron.
The Artist, Merchant, and Statesman, by C. Edwards Lester.
Melodies, by Gen. G. P. Morris.
Fanny Forester's First Book of Sketches.
Rambles by Land and Water, or Notes and Travels in Cuba and Mexico, by B. M. Norman.
The Mirror Library.

IN PRESS.

A Work on Modern Greece, by G. A. Perdicaris, 2 vols.
Montezuma, Last of the Aztecs; a Historical Romance, by Edward Maturin.
The Prince, by Machiavelli.
The Old Continental, or the Price of Liberty, by J. K. Paulding.
Man in the Republic, a Poem, by Cornelius Mathews.
A Primary Geography, by Roswell C. Smith.
The Musical A. B. C., a Method of Teaching Music to Children, with Songs to sweeten their studies.
n8 6w

DESILVER'S POCKET DIARY and Memorandum Book for 1846, neatly done up in Pocket Book form, the prettiest article of the kind ever offered—also, Stuart's Diary for 1846, of a larger size, for men of business and those who may wish to keep a more full record of events and transactions—fresh supply this day received.

For sale by CROSBY & NICHOLS, 118 Washington st. n3

NEW CHURCH MUSIC. The American Collection, or 'Songs of Sacred Praise,'—a new Singing Book, embracing an extensive collection of Psalm and Hymn Tunes, Chants, Sentences, Motetts and Anthems; among which are upwards of three hundred pieces entirely new in this country, together with about one hundred standard tunes which are in constant use, and are deemed indispensable in every collection of Church Music claiming to be complete. Arranged and composed by Edward Hamilton.

This work has been examined by many Authors and Teachers of Music, who have expressed a high opinion of its musical character, and great confidence in its general introduction.

Just published at 122 Washington st., by
PHILLIPS & SAMPSON.

N. B. Teachers and Choristers will be presented with a copy by calling as above.
Boston, Nov 8, 1845. is&cos3m

REPLY TO THEODORE PARKER. Answers to Questions contained in Mr Parker's Letter to the Boston Association of Congregational Ministers, 15 cts.

Just Published by CROSBY & NICHOLS, 118 Washington street. n8

THE AUTHOR'S DAUHTER, a Tale by Mary Howitt.

For sale at SIMPKINS'S, 21 Tremont Row. n8

REMARKS ON MR. SUMNER'S ORATION. Remarks upon an Oration delivered by Charles Sumner, 4th July, 1845, 12½ cts.

This day published by CROSBY & NICHOLS, 118 Washington st. n8

WEBSTER'S DICTIONARY OF THE ENGLISH LANGUAGE—Revised Edition, with an Appendix, containing all the additional words in the last edition of the large work, 1 vol.

For sale at SIMPKINS'S, 21 Tremont Row. n8

SPRINGFIELD SERIES OF READING BOOKS —The Village Reader, Intelligent Reader, Child's Guide, and Easy Primer.

'Decidedly the best series with which I am acquainted.' [Sup. Com. Schools of Duchess Co., N. Y.

'Among the best in use.' [Editor District School Journal of State of New York.

'All things considered, in my judgment the best series that can be found, either for common schools or academies.' [Rev J. R. Boyd, before the Black River Literary Institute.

The Village Reader.—One of the few compilations that pleases all the way, and like silver grows brighter by use.' [H. Heywood, Esq., Teacher, Troy, N. Y.

'One of the best compilations which has lately been offered to the guardians of popular education.' [Pres. Humprey of Amherst College.

'The best reading book I have ever seen.' [A. Lane, Principal High School, Middletown, Conn.

'Our Teachers' Association were unanimous in awarding the Child's Guide the preference over any single reading book in use for children. I have seen none that I think is equally valuable. My opinion of its value has increased with its use.' [L. R. Hall, author of Lectures on School-keeping, Principal of a Seminary for Teachers, &c.

The above, published by G. & C. MERRIAM, Springfield, Mass., and for sale by most Booksellers. Teachers and Committees are respectfully invited to examine. 3tis n1

WEBSTER'S AMERICAN DICTIONARY. Two Vols., royal 8vo. Price reduced to $10,50. The above is Webster's Dictionary, without abridgement, containing the whole vocabulary of the quarto edition, with corrections, improvements, and several thousand additional words; to which is added, in the present edition, a supplement of several thousand additional words, prepared by the author, and first published in 1843, since his decease.

An English periodical says: "By far the best English Dictionary—indeed the only one to which an appeal can now be made as an authority—is Webster's;" —which opinion is endorsed by Professor Jamieson of Edinburgh, and sanctioned by the most eminent literary men in Great Britain. Written testimonials to the same effect have been given by the Presidents and Professors of many of the American colleges, distinguished divines, judges of the U. S. Supreme Court, members of Congress, and the most eminent scholars through the United States.

Considering that Dr. Webster bestowed from twenty to thirty years of almost unremitted labor upon this greatest monument of American application, the work is now put extremely low. It is a library of itself, and essential to every student, since nothing can supersede it, until another has devoted the same labor to the preparation of a similar work, or used the materials gathered by Dr. W.

President Humphrey, in his late Valedictory Address at Amherst College, says of Dr. Webster, that to him "our schools and our language are indebted more than to any other American, living or dead."

Published by G. & C. MERRIAM, Springfield, Mass.

For sale in Boston by Little & Brown, Gould, Kendall & Lincoln, B. B. Mussey, Charles Tappan, and Booksellers generally. eop3w n1

MONTHLY MAGAZINE, for November. Contents—The Character of Joseph Story, LL. D., a Discourse by Rev Robert C. Waterston: A Sabbath in the City: A Storm at Pigeon Cove: The Hidden Life: Nothing without Christ, a Sermon by Rev C. H. A. Dall. Intelligence—Containing a full account of the doings of the Unitarian Convention at New York on the 21st, 22d and 23d ult.

Just published by L. C. BOWLES, 118 Washington street. n1

THE BLIND Manufacture COMFORTERS, of various qualities, and offer them for sale at prices varying from $1 to $3, at the Depot of the Institution, No 152 Washington st. 3tis n1

DEWEY'S WORKS. The Works of the Rev. Orville Dewey, D. D., Pastor of the Church of the Messiah, New York, containing Discourses on various subjects; Moral views on Commerce, Society and Politics; Discourses on Human Life; Discourses in defence of Unitarianism; The old world and the new, being a narrative of Dr. Dewey's travels in Europe; Miscellaneous Discourses and Essays. Complete in one volume 8vo. pp 886 London.

For sale by JAMES MUNROE & CO., Importers of English Books, 2 School street, up stairs. n1

MICHELET'S FRANCE, VOL. I. History of France from the earliest period to the present time. By M. Michelet, Professor Suppleant a la Faculte des lettres, Professeur a l' Ecole Nounale, Chef de la Secteon Historique aux archives du Royaume. Translated by G. H. Smith, F. G. S. Vol. I.

Published and for sale by JAMES MUNROE & CO., No. 2 School street. n1

THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY, edited by Rev A. Lamson and Rev E. S. Gannett. No CXXXII, for November, 1845.

—CONTENTS—

Art 1. Plea for Theology.
2. Fine Arts in America.
3. Practical Contributions.
4. Speculative and Practical Wisdom.
5. Life of Blanco White.
6. Festus.
7. Rev Jonathan Farr.
8. Mrs Dana's Letters.
9. Sumner's Oration.
10. Notices of Recent Publications.
11. Religious and Literary Intelligence.

WILLIAM CROSBY, Publisher,
n1 118 Washington st.

PROVERBIAL PHILOSOPHY, a book of Tho'ts and Arguments, originally created by Martin Farquhar Tupper, Esq.; 2d edition.

Gathered Leaves, or Miscellaneous Papers, by Miss Hannah F

POETRY.

THE LILY OF THE VALE.

BY MISS H. F. GOULD.

Tender lily of the vale,
Lovely, modest, sweet, and pale,
While a tear, the night hath shed,
Weeping o'er thy beauteous head,
Forms the trembling diadem,
Weighing down thy slender stem;
How in meekness art thou seen,
Like the lowly Nazarene!

Stooping o'er the dust beneath,
From the leaf that rose to sheath
Thine unsullied snowy bells,
Art thou pouring from thy cells,
As from pensive vials there,
Odours rising like the prayer,
When in solemn midnight scenes,
Kneeled the lonely Nazarene.

When the blast, or lightning stroke,
Wrings the willow, rends the oak,
Fearless of the tempest's power,
As a spirit clothed a flower,
Calm, amid the raging storm,
Stands thy frail and silken form,
With no earthly prop or screen,
Like the houseless Nazarene.

Teaching on Judea's height,
He whose words were life and light,
Looked from that far mountain side,
Down o'er field and valley wide,
For a glory there displayed,
Such as monarch ne'er arrayed;
Then, the lily on the green,
Named our Lord, the Nazarene!

PERSEVERANCE.

At one of the recent anniversaries in New York, a speaker concluded his exhortation to Perseverance, by reciting the following verses:

'A swallow in the Spring,
Came to our granary, and 'neath the eaves
Essayed to make a nest, and there did bring
Wet earth and straw and leaves.

Day after day she toiled,
With patient art, but ere her work was crowned
Some sad mishap the tiny fabric spoiled,
And dashed it to the ground.

She found the ruin wrought,
But not cast down, forth from the place she flew,
And with her mate, fresh earth and grasses brought,
And built her nest anew.

But scarcely had she placed
The last soft feather on its ample floor,
When wicked hand, or chance, again laid waste,
And wrought the ruin o'er.

But still her heart she kept,
And toiled again;—and last night, bearing calls,
I looked, and lo! three little swallows slept
Within the earth-made walls.

What truth is here, O Man!
Hath Hope been smitten in its early dawn?
Have clouds o'ercast thy purpose, trust or plan?
Have FAITH, and struggle on!

[From the Orphan's Casket.]

THE ORPHAN OF THE STREET.

Darkly falls the winter's twilight,
Coldly drives the wi[illegible]r's sleet,
Two alone, of all the numbers,
Linger in the frozen street.

One, a man of lofty bearing,
Wrapped in mantle fur'd and warm;
One, a child in tattered garments,
Shivering in the bitter storm.

Scarce her trembling lips may utter,
That beseeching cry of want;
Which, by many hearts rejected,
Still shall rise, their dreams to haunt.

Yet once more ere nature faileth,
Yet once more, ere hope be dead,
She will stretch her frozen fingers,
And repeat the cry for 'bread.'

Harsh the answer, hoarsely muttered;
'All alike;—a worthless crew!
Go, poor wretch, to those who sent thee,
And some better trade pursue.'

'I am but a friendless Orphan,'
Spake the child in murmurs low;
'Would that some one *here had sent me*,
Would I had somewhere to go!

'Any place where food is plenty,
Any place where fire is bright;
Were it e'en 'mong thieves and robbers,
Would be holy in my sight.

Give me but a crust and shelter,
And I'll serve you all my days,
If you curse me, I will bless you,
If you strike me, I will praise.'

'Art thou, then, so lone and wretched,
Are thy words the words of truth?'
Tears were on that proud stern visage;
Blessed tears like those of youth.

'Come, the world hath used *me* sorely;
I, like thee, am lone on earth—
Come, and take thy place, poor Orphan,
By my board, and by my hearth.'

Once again the winter's twilight,
When a year had come and fled,
Falls on those dark realms of anguish,
Streets, where wretches cry for bread.

And the blasts of piercing coldness,
Driving clouds of snow and sleet,
On the crimson curtained casements,
Of a stately mansion beat.

There, within a spacious chamber,
Where the firelight shadows flit,
Two—a man of lofty bearing,
And a child of beauty sit.

'Tis a time of solemn feeling,
And beside her father's feet,
Prayers, the little maiden murmurs,
For the *Orphans of the street.*

He hath heard her! tears are starting
To those eyes of haughty gaze,
And upon her golden tresses
Tenderly his hand he lays.

'Sacred be that hour, my dear one,
When—by angel guidance led—
I beheld thee in the twilight,
Murmuring low thy prayer for bread.'

'Fierce the storm, we both remember,
Cold the blast, and wild the sleet,
On that eve of dark December,
Such as sweeps to night the street.

But within my breast the tempest
Raged with fiercer, wilder might;
And I was a fit companion
For the demon of the night.

'Twas an hour whose dark recurrence,
Through a term of dreary years,
Ever filled my soul with anguish,
Far too deep for words or tears.

When wild thoughts of woe and vengeance
Ever thronged upon my brain;
When my lips were clothed with curses,
And existence seemed a chain.

No—I will not veil the glory
Of thy young and spotless life
With that stern, eventful story,
And its wild remorse and strife—
'Tis enough: the chain is riven,
That enthralled me to the past,
And I look to thee and Heaven
For a calmer fate at last.'

MISCELLANEOUS.

For the Register.

From 'Memoir, Correspondence, and Miscellanies, from the papers of Thomas Jefferson: by Thomas Jefferson Randolph. vol 4 pp. 349.'

TO DOCTOR BENJAMIN WATERHOUSE.

MONTICELLO, June 26, 1822.

DEAR SIR.—I have received and read with thankfulness and pleasure your denunciation of the abuses of tobacco and wine. Yet, however sound in its principle, I expect it will be but a sermon to the wind. You will find it is as difficult to inculcate these sanitive precepts on the sensualities of the present day, as to convince an Athanasian that there is but one God. I wish success to both attempts, and am happy to learn from you that the latter, at least, is making progress, and the more rapidly in proportion as our Platonizing Christians make more stir and noise about it. The doctrines of Jesus are simple, and tend all to the happiness of man.—1st. That there is one only God, and he is all perfect. 2d. That there is a future state of rewards and punishments. 3d. That to love God with all thy heart and thy neighbor as thyself, is the sum of religion. These are the great points on which he endeavored to reform the religion of the Jews. But compare with these the demoralising dogmas of Calvin. 1st. That there are thee Gods. 2d. That good works, or the love of our neighbor, are nothing. 3d. That faith is every thing, and the more incomprehensible the proposition, the more merit in its faith. 4th. That reason in religion is of unlawful use. 5th. That God, from the beginning, elected certain individuals to be saved, and certain others to be damned; and that no crimes of the former can damn them; no virtues of the latter save. Now, which of these is the true and charitable Christian? He who believes and acts on the simple doctrines of Jesus? Or the impious dogmatists, as Athanasius and Calvin? Verily I say these are the false shepherds foretold as to enter not by the door into the sheepfold, but to climb up some other way. They are mere usurpers of the Christian name, backing a counter-religion made up of the *deliria* of crazy imaginations, as foreign from Christianity as is that of Mahomet. Their blasphemies have driven thinking men into infidelity, who have too hastily rejected the supposed author himself, with the horrors so falsely imputed to him.—*Had* the doctrines of Jesus been preached always as pure as they came from his lips, the whole civilized world would now have been Christian. I rejoice that in this blessed country of free inquiry and belief, which has surrendered its creed and conscience to neither Kings nor priests, the genuine doctrine of one only God is reviving, and I trust that there is not a *young man* now living in the United States who will not die an Unitarian.

But much I fear, that when this great truth shall be re-established, its votaries will fall into the fatal error of fabricating formulas of creed and confessions of faith, the Engines which so soon destroyed the religion of Jesus, and made Christendom a mere Alcedama; that they will give up morals for mysteries, and Jesus for Plato. How much wiser are the Quakers, who, agreeing in the fundamental doctrine of the gospel, schismatise about no mysteries, and keeping within the pale of common sense, suffer no speculative differences of opinion, any more than affection, to impair the love of their brethren.—Be this the wisdom of Unitarians, this the holy mantle which shall cover within its charitable circumference all who believe in one God, and who love their neighbor! I conclude my sermon with sincere assurances of my friendly esteem and respect.

THOMAS JEFFERSON.

ATHLETIC.

Several respectable gentlemen have united in getting built on the upper part of Broadway, a large hall for athletic games,—ball, nine pins, &c. Such games are much wanted for men exhausted with study or close application to business, and for men growing old and retired from active business, who from the want of vigorous exercise become feeble much faster than they need. It is a mark of progress that gentlemen of high character should establish such a room, and under regulations which preclude gambling, drinking, profanity, and, we hope, smoking. We noticed in the papers the other day, that a fine, we believe of fifty dollars, was imposed upon a man in Northampton, Mass., for the crime of keeping a bowling alley. It was one of the errors of our good Puritan forefathers, that they classed all amusements with crimes. They carried the golden rule, not to the requisition of love to others equal to that we bear to ourselves, but in fact to exclusive love to others, regardless of ourselves. To make others happy was all the happiness which they thought it right to promote. To make themselves happy from the exercise of any other feeling than benevolence, and, especially, to make themselves happy in mere joyousness of spirits, in the acting out of life like other animals, they thought conformity to the world. They desired to prevent their children from becoming initiated in vanity; they would allow no cord of communication between them and theatres, circuses, and other places of "vain amusement."

The amusements which were entirely innocent, and even healthful and useful, they prohibited because they were abused by other people to excessive indulgence. Things which were abused they would not use. But that is certainly not the Bible rule much as they intended to go by the Bible. Their constant practice of doing everything for the glory of God and the good of their fellow men, made them noble examples of self devotion in any cause which they thought the cause of righteousness. Yet exact truth makes, on the whole, better christians than even "salutary error." The consequence of their principles was to shut up the attractions of a thousand innocent enjoyments, to the entire use and advantage of theatres and other objectionable places. A master upon the violin could no where else be heard, and those athletic exercises while the vigor of growing youth longs for, were only to be enjoyed in forbidden places. So it came about that nine pins, and sometimes even quoits, were forbidden. Such a theory gave to the Devil as fine a field for mischief as he could desire. Good things, innocent things, and bad things, were alike condemned. The true line which separates between right and wrong was obliterated, and children made to feel that their parents, however excellent, were needlessly and erroneously severe. They longed for the theatre and ball room and the company of irregular persons, because to their sole use the whole catalogue of most interesting things was shut up. Many a "minister's son and deacon's daughter" have broken away from parental restraint under these influences. It seems to us that the whole theory which forbids the use of things that are sometimes and oftentimes abused—a theory upon which modern reforms are often based,—is as contrary to the Bible as to all sound philosophy. Use the world without abusing it, is the plan upon which God is educating us. He lays down the boundaries of liberty with a clear and discriminating hand, and then teaches us the great result of liberty and moral agency—self control. *Excess* is the forbidden thing. The squandering of time and money, and the exhaustion of spirits, and which are rightly termed dissipation,—these are the forbidden indulgencies, and forbidden *because* in the *end* they make us or others *unhappy*, because "in the end they bite like a serpent and sting like an adder." But the hearty laugh which explodes from the student, after long and severe application, and fits him in the readiest way possible for new application, the game of ball or quoits or nine pins, or any thing else which exercises and invigorates the animal and exhilarates the intellectual man, and qualifies for more cheerful and more vigorous efforts,—these cannot be wrong, and are in no Bible, or other book of truth, forbidden. We are glad, therefore, to see athletic games restored to credit, and practiced by the respectable and even the religious portion of community, and so protected from abuse. We are glad that the theatre, polluted with unblemishing licentiousness, has no longer the monopoly of sweet music,—that Ole Bull and all the masters can be heard elsewhere, and so our children and ourselves can enjoy all that is desirable, without going to viscious places or separating ourselves from the rigidly virtuous portion of society.

TRULY ELOQUENT.

Washingtonianism has given birth to as brilliant specimens of true eloquence as heart could desire. Witness the following touching appeal to the young men, made by an aged man, at a recent temperance jubilee at New Market, N. H:

"I have come twelve miles to attend this meeting; yet I do not value my time; I feel rewarded in what I see around me. My friends, I have seen more of the world than most of you. I have trod the proud streets of London, and the winds of distant India have fanned these furrowed cheeks of mine. My keel has been upon every sea, and my name upon every tongue.—Heaven blessed me with one of the best of wives—and my children—oh, why should I speak of them? My home was once a paradise. But I bowed like a brute, to the killing cup—my eldest son tore himself from his deranged father, and has never returned. My young heart's idol—my beloved and suffering wife—has gone, broken-hearted, to the grave. And my lovely daughter, whose image I seem to see in the beautiful around me—once my pride and my hope—pined away in sorrow and mourning, because her father was a drunkard, and now sleeps by her mother's side. But I still live to tell the history of my shame, and ruin of my family. I still live—and stand here before you to offer up my heart's fervent gratitude to my heavenly Father, that I have been snatched from the brink of a drunkard's grave. And while I live I shall struggle to restore my wandering brethren again to the bosom of society. This form of mine is bending and wasting under the weight of years. But my young friends, you are just blooming into life—the places of your fathers and mothers will soon be vacant.—See that you come up to fill them with pure hearts and anointed lips! Bind the blessed pledge firmly to your hearts, and be it the Shiboleth of life's welfare!"

MANUFACTURING COTTON BY STEAM.

The Hartford Courant gives a synopsis of the Report of a Committee appointed by the citizens of Utica to investigate the relative difference of the cost of Motive Power of Water and Steam, as applicable to Manufacturing.—This committee consisted of Spencer Kellogg, Andrew S. Pond and Edmund Graham. As the subject is one which has excited considerable interest among our citizens, we shall give some of the information which the Committee learned in the course of their investigations.

The Committee first visited Newport where two Steam Cotton Mills have been in existence about nine years. In answer to the inquiry about the relative advantages of water over Steam Power, Mr. Westcott, the agent, said that he would not take water power five miles from navigable waters as a gift. He considered steam the best motive power in the world for manufacturing fine cotton goods—among the reasons assigned for this were, that they were better to be manufactured in a humid atmosphere; with steam you always had sufficient power; the expense of keeping it in running order was not near as much; and you could build your mills in cities, where you were not under the necessity of erecting a village for their accommodation, but where boarding houses were already erected to your hand.

After visiting Bristol, Providence, &c., the committee came to Essex County. Their information is decidedly in favor of steam. Mr. Kelly, who is largely concerned in several mills at Lonsdale, about six miles from Providence, informed the Committee that for sometime he had made the operation of steam power upon cotton machinery a study, and he was so well satisfied of its utility and advantages, that if he could dispose of his water mills, he would invest the avails in steam mills in Providence.

The Committee proceeded from Providence to Newburyport, at which place there are four Steam Cotton Mills, viz: the James Mill, Bartlett Mills, Nos. 1 and 2, and the Essex Mill; and two more spacious mills are now being erected. General James, with whom they here became acquainted, and who is theoretically and practically acquainted with the operation of steam power upon machinery, gave his opinion, that all things considered it was as cheap or cheaper than water power. The Committee speak of the James Mill as one of the finest they ever saw. The building is 312 feet by 50, containing 16,000 spindles, 350 looms, 96 carding machines, cards 25 inches. [Mr. James says the cards should be from 30 to 48 inches.] Number of operatives, 350. Consumes 3 1-4 tons of coal per day, manufactures 6,000 yards of cloth per day, fine fabric, worth in market, the 7-8, 12 cts., the 4-4, 13 1-2 cents per yard.

They then go into a calculation of the relative cost of water and steam power. Their comparison of the Bartlett Steam Mill No. 1 at Newburyport, which has 11,000 spindles, and manufactures 167,843 yards of cloth per month with a mill of equal capacity at Lowell, driven by water, shows a difference in favor of the former of near $3000 per annum. In this calculation they do not charge the water mill with the outlay for *building* boarding-houses, nor the expense of transporting to and from navigable waters.

It was the opinion of all with whom the committee conversed, that a steam mill should not be built with less than 15,000 spindles. It takes less than fifty per cent more coal to propel ten thousand spindles than it does five thousand, and it costs no more for an engineer and fireman in a large mill than it does in a small one. James Reed, Esq. of Boston and Gen. James of Newburyport, are now erecting a Steam Mill at Salem with twenty-seven thousand spindles—a mill of far greater capacity than any other in the United States.

AN AGED MINISTER. The Rev. Dr. Timothy M. Cooley, pastor of the Congregational church in Granville, Hampden county, Mass., was to preach his *fiftieth* anniversary sermon on the 27th ult. The Hampshire Gazette, in speaking of this event says:

Of the 151 Congregational ministers in Massachusetts, only 3, now in office, were settled before Dr. Cooley, namely, Rev. Drs. Eaton of Boxford, Dana of Newburyport, and Shepard of Lenox. The next oldest are Mr. Wood of Upton, Dr. Fisk of New Braintree, and Dr. Pierce of Brookline. But the Rev. *Payson Williston* of East Hampton, though not now in office, was settled before any of these—in 1789. Of the ministers of Massachusetts, 17 are above 70 years of age, one of whom is Dr. Packard of Shelburne. To this the Gazette adds a list of 49 deceased ministers, once settled in the old county of Hampshire, 28 of whom lived to be above 80 years of age; 4 to be above 90; and 1 to be 100 years, wanting one month.

A letter from an officer of the Navy, at Aransas Bay, who went out in the ship Pacific, formerly of this port, says they arrived there in 25 days from New York. He says the ship is a noble one, and is literally pacific in rough weather. She was loaded with government stores, principally hay and gunpowder, and they had much severe thunder and lightning on the passage. He adds:

"Once the lightning struck in the water a short distance on the starboard hand. Less than a minute after the first, a second discharge of electricity took place, which not only filled every corner and crevice, but completely enveloped the whole ship with flame. The masts, spars and rigging, were all streaming with fire, and the deck appeared to be covered with a sheet of flame about one foot in thickness. Our proximity was such, that the report was entirely devoid of the usual sound of thunder. Instead of the slow, heavy, and deep-toned rumbling, there was an instantaneous and tremendous bursting; it seemed as if the whole canopy of heaven was rent and torn into shreds; and you could distinctly hear the spiteful sputtering and crackling of the electric fluid as it shot forth with uncontrolable force. All were conscious that the ship was struck. The Capt. was standing by the mizzen mast and received a shock in the arm, which numbed it, and blinded him for some time. As soon as he recovered his sight, he said the ship was struck, and called out to know who was hurt forward. Lieut. R. was affected in the legs. During the whole of the storm all three of the masts were surmounted with balls of electric flame, about the size of an ordinary apple. The masts, which are non-conductors, were converted into very good conductors by the heavy rain, and the same with the ship's deck and sides. There is not the slightest doubt but that the vessel was struck, and that the fluid passed down the masts, over the deck and sides of the ship into the sea; the moisture and water serving as the conducting substance. Had the vessel been dry there could have been no possibility of escape for us." [N. B. Herald.

SCRAPS OF CURIOUS INFORMATION—*Metallic Resources of the United States.* Iron is the most abundant metallic mineral our country affords. Its value is ten times the value of the gold and silver, and one-half the value of all the metals produced in the United States. Iron is found in every State of the Union.

The most valuable mine is one in Salisbury, Conn., which yields 3000 tons annually. The mines in Duchess and Columbia counties, in the State of New York, produce annually 20,000 tons of ore; Essex county 1,500 tons; Clinton 3,000; St. Lawrence 2,000; Franklin 600:—amounting in value to more than $500,000. The value of the iron manufactured in the United States in 1835 was $5,000,000, in '37 7,700,000. In Ohio 1200 square miles are underlaid with iron. A region explored in 1838 would furnish iron 61 miles long and six miles wide; a square mile would yield 3,000,000 tons of pig iron, so that this district would contain 1,080,000,000 tons. By taking from this region 400,000 tons annually, (a larger quantity than England produced previous to 1829,) it would last 2,700 years. The States of Kentucky, Tennessee, Indiana, Illinois, Maryland, and Virginia possess inexhaustible quantities of iron ore. In Tennessee 100,000 tons are annually manufactured. Notwithstanding our great iron resources, more than one half of our cutlery, hardware, railroad iron, &c., is still imported from Great Britain.

It is supposed by geologists that the weekly supply of gold from our own mines will be equal to the demand, and that our mines will yet be more profitable than the mines of Brazil or Columbia.

The most extensive lead mines in the world are in Missouri, where the lead region is 70 miles long by 50 wide. These mines in 1826 produced 7,500,000 lbs; and the whole produce of the United States was 1,335,105 lbs.

It has been estimated that the quantity of iron required in England for railroads, &c., for the current year, will be about 1,260,000 tons, which it is supposed will be equal to all that that country will produce.

It is estimated that the quantity of iron produced in the United States in 1845, will be 919,400 tons valued at $33,940,500. [Ib.

AN UNCONQERABE SPIRIT. At Marengo, when the First Consul, Bonaparte, secretly marched an immense force by Geneva, (where I remember to have then seen him, although I was only six years old,) crossed the great St. Bernard, and, with his army fell on the rear of the Austrians, he was, in the first instance, in this memorable day, completely beaten. But Bonaparte had recalled, with all expedition, General Desaix, (who had only just returned from Egypt,) who was almost at a day's march from him, looking for the enemy in another direction. Desaix, arrived at three o'clock in the afternoon, at the time when the French were falling back on every side. A council of war was held on the field of battle. All spoke of retreating,—Bonaparte alone was anxious to renew the battle—they waited for the counsel of Desaix. Desaix looked all around him:—'The battle is lost,' said he. He then drew out his watch, and added—'but we have to win another;' and before sunset one of the most important victories of modern times was gained!

TEXAS CONSTITUTION. The following are portions of the new constitution of Texas:—No divorce can be granted by the Legislature. All property, both real and personal of the wife, owned or claimed by her before her marriage, and that acquired afterwards by gift, devise or descent, shall be her separate property; and laws shall be passed more clearly defining the rights of the wife, in relation as well to her separate property as that held in common with her husband. Laws shall also be passed providing for the registration of the wife's separate property.

And all who shall offend, by fighting a duel, accepting a challenge, &c., after the adoption of the constitution, shall be deprived of holding any office of trust or profit.

THE CHOCTAWS. There are now four female boarding schools among the Choctaws, sustained mainly from the funds of the nation; but under the immediate instruction and direction of the Missionaries. In these and other schools connected with the mission, there are about two hundred and fifty pupils, about one hundred of whom are boarded in the mission families. There are also many schools taught on Saturday and the Sabbath, chiefly by Indian teachers, embracing six or seven hundred scholars, adults and children.

MINIATURE EDITIONS. Beautiful miniature editions of the Poets, viz: Scott, Campbell, Mrs Sigourney, Mary Howitt, Montgomery, Kirk White, Southey, Coleridge, Wordsworth, Cowper, Thompson, Pollok, Goldsmith, Gray, Elliot, Rogers, Milton, Eliza Cook and Mrs Norton; Poetry of the Passions, Sentiments, Affections, Flowers, Lallah Rookh, Lady of the Lake, Autumn Flowers, Gems of American Poets, Sacred Songs, Loves of Angels. Also, beautiful miniature editions of Clark's Scripture Promises, Exiles of Liberia, Vicar of Wakefield, Johnson's Rasselas, Moore's Private Devotion, Pure Gold, Paul and Virginia, Sacra Privata, Young's Night Thoughts, Token of the Heart, Token of Remembrance, Token of Affection, Token of Friendship, Spare Minutes, Casket of Jewels.
For sale at SIMPKINS'S Book and Stationery Rooms, 21 Tremont Row. o18

FURNITURE WAREHOUSE.—ON THE CASH SYSTEM. *BEAN & WILLIS,* No 12 Canal Block, Blackstone street, near Hay Market Square, offer for sale an extensive assortment of FURNITURE, of all kinds. Also, BEDS and MATTRASSES, Looking Glasses, Clocks, Bed Tickings, Bed Sackings, Bellows, Brushes, &c. Hair and Palm Leaf, in the Rope, Kiln Dried Feathers, put up in Sacks for country trade.
Our Furniture will be found to be of the best quality. All our Feathers are Kiln Dried. Beds and Mattrasses are warranted sweet and free from moths.
WE SELL FOR CASH ONLY—consequently we suffer no losses from bad debts.
Cash Purchasers who do not wish to pay an extra profit to make up for losses sustained by the credit system, are invited to call and examine our stock. o11

SCHOOL FOR YOUNG LADIES. The Fall Term of Mr VINSON'S School for Young Ladies, will commence on Monday, Sept 8th, 1845, at No 7, Masonic Temple. Any information desired respecting the School, may be obtained by calling on the subscriber at the rooms, where he may be found on the afternoons of the first week in September.
s6 CORNELIUS M. VINSON, A. M.

SPLENDID NEW WAREHOUSE.
224
WASHINGTON STREET,
Corner of Summer Street,
BOSTON.

SHAWLS
At Low Prices.

HENRY PETTES & CO.
Inform their friends and the public, that in their new and splendid Sales Room in the second story of their warehouse may be found
AN ENTIRE NEW STOCK,
Consisting of more than *five thousand* Extra Rich and Fashionable Shawls, Mantles and Scarfs, of every novel or permanent variety of Parisian Cashmere Square Shawls—selected in Europe expressly for their own trade—and an elegant assortment of
SUPERB LONG SHAWLS,
And also several invoices of
CANTON CRAPE SHAWLS,
Scarfs and Cravats which at present are the leading article in Paris and New York. Also,
COMFORT SHAWLS,
Of all sizes, styles, and prices.—The whole together forming so great a variety that wholesale or retail purchasers will find it for their interest to purchase here in preference to any other establishment.
RICH SILKS,
Of an unrivalled quality,—full yard wide,—manufactured expressly for our own trade. Also, very superior
JET AND BLUE-BLACK SILKS,
warranted not to spot with acids.
RICH DRESS GOODS,
Of the latest importation, and every fashionable style; Thibets, Highland Plaids, and every other new article for
LADIES' CLOAKS.
AMERICAN PRINTS and COTTONS, LINENS, DAMASKS, HOSIERY, GLOVES, and all other articles usually found in a complete Dry Goods Store. Our object is to secure a large and
POPULAR RETAIL TRADE,
by marking every article
At a very Low Price.
CARPETINGS.
The subscribers are now prepared to show to their customers their large and splendid stock of CARPETS, selected for the *retail trade*, consisting in part of *SUPERFINE CARPETINGS, DOUBLE SUPERS, THREE PLY and NEW, NOVEL and BRILLIANT LONDON BRUSSELS CARPETING.*
The whole stock has been selected with great care. The collection of patterns is rare and beautiful. The Brussels Carpets are particularly worthy of attention.
In addition to the above, we have a fine assortment of PAINTED FLOOR CLOTHS, RUGS of all kinds, and every article in this line.
WE HAVE BUT ONE PRICE,
And *strangers* can purchase with the same confidence as though they were perfectly acquainted with goods and markets.
IN ADDITION
To the above we offer a large stock of Carpets and Dry Goods at *wholesale*, of novel styles, and well worthy the attention of those selecting.
Fashionable Goods,
For City and Country Trade,
NO. 224 WASHINGTON STREET,
CORNER OF SUMMER STREET.
HENRY PETTES & CO.
13s 2m

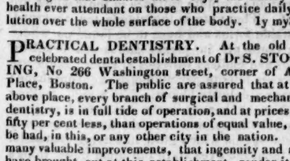
CHEAP LIST OF UNITARIAN BOOKS.—The following list of Unitarian Books will be sold for the present at the annexed low prices, for *Cash.*

Palfrey's Academical on the Jewish Scriptures, 2 vols, 8vo,	3,50
Palfrey's Lowell Lectures, with Memoir of Lowell, by E. Everett, 2 vols 8vo,	2,75
Channing's Complete Works, edited by the Author 6 vols, 4th edition,	4,00
Buckminster's Complete Works, with Memoir, 2 vols 12mo, 3d edition,	2,50
Noyes's Hebrew Prophets, 3 vols, 12mo,	2,50
Norton's Genuineness of the Gospels, vols 2 & 3, 8vo,	4,50
Noyes's Translation of Job, 2d ed, 12mo,	80
Ware's Life of Rev Dr N. Worcester, 12mo,	50
Jesus and his Biographers, by Rev W. H. Furness, 2d ed, 8vo,	2,00
Burnap's Lectures on Christianity, 12mo,	80
Human Life, or Practical Ethics, translated by Rev S. Osgood, 2 vols 12mo,	1,50
Livermore's Commentary on the Gospels, 2 v 12mo,	1,50
Sparks' Letters on Episcopacy, 2d ed, 12mo,	63
Peabody's Lectures on Christian Doctrine, 2d edition, 12mo,	50
Ware's Life of the Savior, 5th ed, 18mo,	40
Whitman's Letters on Divine Rewards, &c. 12 mo,	50
Worcester's Last Thoughts on Important Subjects, 12mo,	60
Ware's Selections from Priestley, 12mo,	50
Belsham's Exposition of the Epistles, 4 v, 8vo	6,00
Christian Examiner, complete, 120 Nos, or 38 vols,	25,00
Unitarian Miscellany, edited by Sparks and Greenwood, 6 vols, 12mo,	2,00
Sparks's Collection of Essays and Tracts, 6 v, 12mo,	6,00
Unitarian Tracts, 12 Nos in a vol, 18 vols 12mo	9,00
The Backslider, by Mrs Lee, 6th ed, 18mo,	25
The Skeptic, by Mrs Follen, 7th ed, 18mo,	25
Ware on the Formation of Christian Character, 12th edition,	31
Palfrey's Sermons on Duties, Conditions and Relations of Private Life, 2d ed, 12mo,	67
Parkman's Offering of Sympathy, 3d ed, 18mo,	50
Greenwood's Sermons of Consolation, 2d edition, 16mo,	67
Martineau's Endeavors after the Christian Life, 12mo,	63
Livermore's Commentary on the Book of Acts, 12mo,	75
Norton's Statement of Reasons for Not Believing the Trinity, 12mo.	75
Greenwood's Sermons, 2 vols 12mo,	2,00
Channing's Self Culture, 12th thousand, 32mo,	30
Wells' Sermons, selected by Messrs Bartol and Peabody, 16mo,	50
Brooks' Family Prayer Book, 12mo, 12th ed,	67
Furness' Domestic Worship, 3d ed, 12mo,	60
Farr's Family Prayers, 16mo, 2d edition,	40
Lays of the Gospels by Bulfinch, 16mo, &c. &c. &c. &c. &c. &c.	60

Persons at a distance, or in those places where Unitarian books are not *kept for sale*, can be supplied at the above prices, by forwarding their orders, and when a number of works are selected, a further discount will be made by the Publishers, JAMES MUNROE & CO., Agents of the American Unitarian Association, 2 School st.
*** A large assortment of Juvenile Works for Sabbath School Libraries for sale at low prices. mh22

GREENWOOD'S PSALMS AND HYMNS.—JENKS & PALMER have just published the forty-first edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev F. W. P. Greenwood.
This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.
The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev F. W. P. Greenwood;) Hollis Street Society, (Rev J. Pierpont;) Second Society, (Rev C. Robbins;) New South Society (Rev A. Young;) Federal street Society (Rev Dr Channing;) Bulfinch st. Church (Rev Frederick T. Gray;) Purchase street, (Rev Mr Coolidge,) Boston. Church of the Messiah, New York, (Rev Dr Dewey;) Church of the Savior, Brooklyn, N. Y. (Rev Mr Farley;) Cambridge, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Lincoln, Weston, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Sterling, Mass; Portsmouth, Walpole, Dover, N. H; Portland, Hallowell, Augusta, Bangor, Castine, Me; Hartford, Ct; Syracuse, Rochester, N. Y; Providence, Newport, R. I; Brattleboro', Vt; Savannah, Geo; Mobile, Ala; Allton, Ill; St. Louis, Mo; Louisville, Ky; and many other societies in New England and the Southern and Western States.
The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns.—Nor farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington st., (up stairs.)
aug23 tf

A LETTER OF CREDIT, for $100, on the Bank of Commerce, New York, was found in the street, on Saturday last. The owner can have it by calling on the subscriber, and paying for this notice.
s6 JOHN H. EASTBURN.

WATERMAN'S
Kitchen Furnishing Rooms.
No 85 Cornhill, 6 Brattle, and 73 Court Streets.
THOSE on the eve of House-keeping will find at this establishment every thing appertaining to a well furnished kitchen, (the foundation of all good house-keeping,) with catalogues of his extensive assortment to facilitate in making a judicious selection.
Also, the celebrated

BOSTON BATHING PAN:
—AND—
PATENT PNEUMATIC SHOWER BATH!
Utensils which reduce the cost and trouble of bathing to a degree that enables all to enjoy the luxury and health ever attendant on those who practice daily ablution over the whole surface of the body. 1y my31

PRACTICAL DENTISTRY. At the old and celebrated dental establishment of Dr S. STOCKING, No 266 Washington street, corner of Avon Place, Boston. The public are assured that at the above place, every branch of surgical and mechanical dentistry, is in full tide of operation, and at prices too, fifty per cent less, than operations of equal value, can be had, in this, or any other city in the nation. The many valuable improvements, that ingenuity and skill have brought out at this establishment, render it one of the best resorts for dental operations in the whole country. While the profession are generally satisfied with theories, and modes of treatment, that have long since been laid aside as worthless; having no claim on the confidence of an enlightened community, Dr S. has the satisfaction of saying, that his present mode of operation challenges the most rigid tests, that pathological science can bring for its overthrow. Many and serious evils have arisen from the usual method pursued by dentists in setting teeth on plate and pivot:—they are too numerous to be noticed in detail in a common newspaper advertisement; such work however carries with it its own condemnatory marks,—a few of which are, an ill adaptation of the work to the mouth, and consequently an unstable, rattling condition when masticating food,—a tendency to irritate and inflame the gums,—a pungent disagreeable taste of brass and copper, that vitiates the flavor of the most palatable and delicious food,—the galvanic effect, produced by the combination of so many different metals in the mouth, some of which are of the baser kind to save expense;—and above all, an offensive and poisoned breath which being inhaled, acts directly on the frail and delicate tissues of the lungs, producing pulmonary affections and its fatal consequences. These are some of the positive evils that are produced by the work of too many dentists of the present day, which have rendered the wearing of artificial teeth, so much to be dreaded. The public however may be assured that Dr S. in the most effectual manner has removed the above named objections that have been justly argued against the use of artificial teeth,—by the perfect adaptation of the whole work to the mouth,—the purity of the gold in the plate,—the entire exclusion of brass and copper from the solder,—the ease with which the work may be removed at pleasure for cleansing—the uniform firmness and stability of the whole in masticating food,—and in the beauty and life-like appearance of the teeth, in their shape, shade, and articulation. As it is the province of the dentist to arrest decay in teeth in its first stages, and preserve them by filling, either with gold or some other proper substance, Dr S. will give especial attention to this branch of his profession, assuring those who are disposed to avail themselves of his services, that there is but *one* way that filling teeth can be made efficient, in saving them, and but few among the hundreds, who roam the country and infest the cities under the name of dentists, that know any thing about it. Single teeth will also be set on silver or gold pivots, where the stumps will admit of it, that will render them ten fold firmer than the usual way of setting on wood, and entirely free from the taint that the wood produces, by absorbing and retaining the liquors of the mouth. Extracting, cleansing, regulating, and all other operations connecting with the profession will be performed in a skilful, careful and thorough manner and warranted. Whole sets of teeth with false gums as well as entire upper sets on the principle of atmospheric pressure that will give entire satisfaction will be made at the shortest possible notice. Dr S. would also inform those whose misfortune it has been to have a cleft, or deficient palate and roof, so as to affect the articulation, that they can have a proper remedy in the application of an artificial palate, made either from gold, silver, or porcelain,—and at a price within the means of those in moderate circumstances. jy12

DR. C SOULE CARTEE'S SCHOOL FOR YOUNG LADIES, in Charlestown, Mass.
This is a Private Institution, resting on the individual responsibility of the Principal; and, though consisting chiefly of day pupils resident in this town and Boston, a few young ladies from abroad board in the family, and are under the united care of Dr. C. and his Lady. The course of instruction embraces *all branches* usually taught in Female Seminaries.
The School *is wholly distinct* from 'The Charlestown Female Seminary,' with which it is sometimes confounded; and, so far as relates to *boarding-pupils*, it is designed to meet the wants of those who prefer, when about to send daughters from home, to place them *in the private family of the Teacher.* Parents at a distance will see the importance of having their daughters where some one will exercise a constant supervision over them,—a responsibility which Dr. C. prefers to assume in relation to those who may enter his School.
The *next Term* will commence on Monday, the 8th of September, and continue 15 weeks. Circulars will be addressed to those who may desire more particular information.
REFERENCES.—Drs A. R. Thompson and W. J. Walker, Rev Messrs George E. Ellis, Wm Ives Buddington and E. H. Chapin, Charlestown; George B. Emerson and George S. Hillard, Esqs., Boston; Rev F. A. Farley, Brooklyn, N. Y. and Rev Dr Wayland, Providence. jy26

PIANO FORTES. The subscribers have formed a co-partnership under the firm of HALLET, DAVIS & CO., for the purpose of manufacturing Piano Fortes; and having taken the stock and stand of the late Brown & Hallet, 293 Washington street, Boston, would beg leave to say to our friends, and all others who may purchase instruments of us, we are not only determined to maintain the high reputation which has been bestowed upon this man